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The ARYAN PATH

Vol. VII. MAY 1936 No. 5.

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51, ESPLANADE ROAD - - BOMBAY, INDIA

THE ARYAN PATH

51, Esplanade Road, Bombay, India.

CONTRIBUTIONS:—Contributions submitted for publication should be typewritten, on one side of the paper only, with wide margin, and copies should be in all cases retained by the writers, as no manuscripts are returned.

The Editors hold themselves responsible for unsigned articles only. They are not necessarily in agreement with the views of their contributors, to whom they leave free expression of opinion.

CORRESPONDENCE:—Letters from subscribers and readers are welcome, with criticisms, comments or questions on any subject treated in the Magazine. Questions on Theosophical Philosophy and History will be replied to direct, or, if of sufficient general interest, in the pages of THE ARYAN PATH.

SUBSCRIPTIONS:—THE ARYAN PATH is published monthly. No subscriptions are accepted for less than twelve months, but subscriptions may begin with any desired number. All subscriptions, orders for single and back numbers, and back volumes, should be accompanied by the necessary remittance to the Manager, THE ARYAN PATH. Price: In India, single copy As. 12; per annum Rs. 6. In Europe, single copy 1*s.* 6*d.*; per annum 12*s.* or equivalent. In America single copy 35 cents; per annum $3; all post free.

THE THEOSOPHICAL MOVEMENT

THIS monthly publication of 16 pages blends the past and the present by reprinting old articles from H. P. B.'s *Theosophist* and *Lucifer*, and W. Q. Judge's *Path*, as well as throwing the light of Theosophy on modern events. All articles are of practical interest.

Principal Contents for April 1936

White Lotus Day—1936
Messages from H. P. B.
Superphysical Phenomena
The Theosophical Idea of Happiness
The Harijan Problem
The Sayings of the Ancient One
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ॐ

Point out the "Way"—however dimly,
and lost among the host—as does the evening
star to those who tread their path in darkness.
—*The Voice of the Silence*

THE ARYAN PATH

VOL. VII MAY 1936 No. 5

THE PATH OF THE BODHISATTVAS

Professor Radhakamal Mukerjee, the well-known head of the Department of Economics and Sociology at the University of Lucknow, is also a man of religion and philosophy. In our last issue we published a short extract from his forthcoming book, *The Theory and the Art of Mysticism*. This month, in his article "The Law of Compassion in Mysticism" he writes about that priceless gem of Mahayana Buddhism, known as "The Book of the Golden Precepts," which was given to the western world for the first time by Madame H. P. Blavatsky. Our respected contributor does not examine the historical background of the original, nor refer to the origin of the English translation-rendition of Madame Blavatsky. He confines himself to the principal teachings of the book. It is a well-cut diamond which shines brilliantly and sparkles colourful radiance all the time. Dr. Radhakamal Mukerjee has selected for his exposition, which is as able as it is interesting, a few verses that reveal the main line of thought pursued in the small volume. He rightly points out that in the stress on Compassion as the eternal and absolute law *The Voice of the Silence* is superior even to Upanishadic mysticism.

It is most appropriate that Professor Radhakamal Mukerjee's article should appear in this month's issue of our journal. The month of May is sacred to the memory of Gautama the Buddha. On the sixth of the month the entire Buddhist world will celebrate the Triple Festival of the Birth, Enlightenment and Passing of the Prince who sacrificed his all in the search for, and service of, Truth. The same month is also sacred to the memory of H. P. Blavatsky. Two days after, on the eighth of May, Theosophists will celebrate the forty-

fifth anniversary of the passing of the greatest Theosophist of our era. The day is known as White Lotus Day. Madame Blavatsky was a lover of the ancient East, and the *Bhagavad-Gita* and *The Light of Asia* were her favourite books. From these readings are given, as she herself desired, supplemented by an appropriate excerpt from *The Voice of the Silence*, about which Dr. Radhakamal Mukerjee writes.

The Voice of the Silence points to the Path of the Bodhisattvas. This Path is not walked by those who seek liberation from the bondage of misery involved in the round of births and deaths. It is taken by those who aspire to lay on the altar of human service and human brotherhood the fair and fragrant flowers of purified and enlightened lives. The Bodhisattvas are those who purify their minds and enlighten their hearts; they have attained Perfection so as to be the better able to help and serve their fellow-men. Renouncing the Bliss of Nirvana, they accept the woes of birth so that by their purity, wisdom and sacrifice the Great Orphan, Humanity, may have parental guidance and protection. The Buddha is the Pattern which the Bodhisattvas try to reproduce in their own lives, and H. P. Blavatsky was one such.

THE LAW OF COMPASSION IN MYSTICISM

The Book of the Golden Precepts of which some precious fragments have been made available in "H. P. B.'s" *Voice of the Silence* contains a brief account of the methods of mystical contemplation adopted by the mystical school Vijnana Vada or Yogachara, of the Mahayana. This idealistic school reached a height of metaphysical ideation and mystical realization rare in the history of human effort.

Three or four decades before the translation of the works of Asanga and Vasubandhu by Suzuki, Sylvain Lévi and de La Vallée-Poussin made us familiar with Mahayana mysticism, the great teacher, "H. P. B.," discovered the importance of the work in which may hide some aphorisms of Asvaghosa, Asanga, Vasubandhu, Dignana, Dharmapala or Silavadra, great masters of Gandhara, Ayodhya and Nalanda who guided philosophical and mystical thought throughout the East.

The Book of the Golden Precepts, however, hardly goes into any logical and metaphysical discussion. Therein lies its supreme value for a *lanoo* or disciple, who will find here in a nutshell the modes of contemplation by which he can become a Bodhisattva, *i. e.*, a Being of Enlightenment. The word Bodhisattva implies the idea that reaching Buddhahood is the destiny of each. The modes of contemplation given are also of universal application. That goal is expressed in the pregnant words:—

Thou shalt not separate thy being from Being and the rest, but merge the Ocean in the drop, the drop within the Ocean.

The method of contemplation presented is to free the mind not merely from all passion or desire—though in this connection a whole course of discipline is necessary—but also to free the mind from itself. The mind should be purified and liberated from belief in things and in itself. To attain the deliverance of the mind from itself is the most difficult task and yet, without this, deliverance cannot be complete. To gain it one has to exile all thoughts from the mind.

Thou must have mastered all the mental changes in thy Self and slain the army of the thought sensations that, subtle and insidious, creep unasked within the Soul's bright shrine.

But in that state no void awaits the disciple.

Thou hast to study the voidness of the seeming full, the fulness of the seeming void.

Through this, therefore, one reaches not the *Sunyata* or Vacuity but the *Alaya*, which Sylvain Lévi translates as the "the sensation of the groundwork." *Alaya-Vijnana* may be translated more appropriately as the matrix-consciousness. This according to the idealistic school of Mahayana is the ultimate reality. It is thought (*chitta* or mind), not mind as existing in the variety which is experienced but without any differentiation. The matrix of consciousness is a continuous flow. It evolves, says Vasubandhu, in a continuous stream like the water of a river. Hsuan-Tsang explains :—

As the water in the stream flows continuously, for all time, with all that it carries with it, similarly for all time the *Alaya-Vijnana*, arising and perishing, bearing the *klesa* and the acts, carries the creature along above and below, and prevents the creature from passing out of existence. . . . . And as the river, struck by the wind, gives birth to waves without its flow being interrupted, so the *Alaya-Vijnana*, without a break in its perpetual flux, produces temporary thoughts. From all time the *Alaya-Vijnana* flows thus like a river without interruption.

The world, in the Yogachara School, is reducible to Universal Subconsciousness, eternal, continuous, impermanent to the point of instantaneousness or, in short, the perpetual flux. How strangely does this anticipate the formulation of modern phenomenology in Europe !

It has been observed by philosophical critics that Buddhistic views like that of consciousness being the groundwork of Universal Subconsciousness are equivalents of the notion of *Atman* in philosophic Brahmanism. In the freedom of speculation, accepted postulates are sometimes thrown to the winds. It appears that the notion of *Alaya* with its flux and its lack of differentiation between duality and non-duality is less a closed system and hence more appealing to the modern mind than the system of the Upanishads. Yet in almost Upanishadic terms Hsuan Tsang says :—

The *manas*, the individual ego, is attached to the *Alaya-Vijnana* as the *Atman*.

And, again, in the Upanishadic

manner the *Alaya* is described as the Watcher and the Witness surveying the mental changes of the lower self :—

> *All is impermanent in man except the pure bright essence of Alaya. Man is its crystal ray ; a beam of light immaculate within, a form of clay material upon the lower surface. That beam is thy life-guide and thy true Self, the Watcher and the silent Thinker.*

The notion of Pure Being as the Eternal Witness (*Sakshi*) of mind's manifold activities is still practised as a useful mode of mystical contemplation in Brahmanism.

In truth, as idealism gives place to mysticism there lingers hardly any difference between the meanings into which the dialectic develops. Thus the description of the *Alaya* in which there no longer exists either apprehender or apprehensible, where the Ego (*Atman*) and phenomena (*dharma*) have both merged, in the words of Hsuan-Tsang, exactly corresponds to the famous description of non-duality by Yajnavalkya.

But the essence of the mystic school of Mahayana Buddhism which *The Voice of the Silence* so admirably epitomises is its stress of Compassion as the eternal and absolute law representing the relation between mystical illumination and *Samsara* (the world). *It is in this emphasis that it is superior to Upanishadic mysticism.*

In the mystical apprehension of reality, what is the relation between knowledge and the effort towards goodness? In the fathomless void (*sunya*) or the boundless full (*purna*) there is no differentiation between duality and non-duality, between *Atman* and the world, between *Nirvana* and *Samsara.* In the Reality all distinctions and categories disappear. The Reality cannot be called anything, not even Real; it is inexpressible and hence described as "the true nature," as *tathata* or suchness. But the essence of Reality, apprehension, is the consciousness of Pure Being as *Unity* which binds together all creatures as veritable Buddhas-to-be in one simultaneous and eternal All-Love. An infinite Charity or Love is the measure of identity consciousness, or the unity of mind with that which *Is.* Let the text speak :—

> *Compassion is no attribute. It is the Law of Laws—eternal Harmony, Alaya's Self ; a shoreless universal essence, the the light of everlasting right, and fitness of all things, the law of Love eternal.*
>
> *The more thou dost become at one with it, thy being melted in its Being, the more thy Soul unites with that which Is, the more thou wilt become Compassion Absolute.*

Universal and synthetic knowledge here translates itself into All-Loving-Kindness and All-Compassion.

Through metaphysical negations we reach a high pitch of mystical feeling in which infinite charity or goodness becomes the acme of Nirvana or true knowledge. Buddhahood is present in the hearts of all

creatures and it is the Buddhahood which unites all in an ineffable communion. The teaching is:—

> *Of teachers there are many; the Master-Soul is one, Alaya, the Universal Soul. Live in that Master as Its ray in thee. Live in thy fellows as they live in It.*

The poet-philosopher, Asanga writes:—

> The Bodhisattva every moment and for every creature, would fain make worlds as numerous as the grains of sand of the Ganges, and all filled with the seven jewels, in order to give them as gifts. For the Bodhisattva's love of giving is insatiable. The Bodhisattva looks upon creatures, whom he thus serves by giving, as more beneficent than himself, telling himself that they are the framework of the all perfect and insurpassable Illumination.

Santideva of Gujarat, belonging to the same school, expresses the insatiable longing for charity thus:

> This insignificant particle which causes to arise in us the virtues of a Buddha, is present in all creatures and it is by reason of this Presence that all creatures are to be revered.
>
> Moreover, what other means have we of acquitting ourselves towards the Buddhas, those sincere friends and incomparable benefactors, than to please creatures?

The conclusion is a sublime utterance: "If the suffering of many is to cease by suffering of a single one, the latter must invite it out of compassion for others and for himself."

As the mystic mounts higher and higher on the path of meditation, the more his feet will bleed and the whiter will himself be washed. He is alone on his spiritual heights. He is like a star that dwells apart, giving light to all but taking from none. Now and then as Compassion speaks he bends his head and makes his resolve firmer:—

> *Can there be bliss when all that lives must suffer? Shalt thou be saved and hear the whole world cry?*

In the whole field of humanity's mystical experience there is no more magnificent, no more burning appeal for unbounded charity. Charity here appears as the expression of everlasting truth and fitness of all things, from the grains of sand of the Ganges to the Buddhas, self-doomed to live through the æons of time, unthanked and unperceived by man. Nothing again can be more modern in its affinities to scientific humanitarianism and phenomenological tendency. In *The Voice of the Silence* we indeed hear a Chant of Love that the present world, beset with its conflicts and sufferings and the *Zeitgeist* full of doubts and frustrations, inarticulately awaits.

Let this be the vow adopted by the modern seeker, following the path of the sages of India towards their dreamland of goodness and beauty:—

> Never will I seek nor receive private individual salvation. Never will I enter into final peace alone; but for ever and everywhere will I live and strive for the redemption of every creature throughout the world.

RADHAKAMAL MUKERJEE

THE THEOSOPHY OF AMMONIUS SACCAS

FOUNDER OF THE NEO-PLATONIC SCHOOL

[**Dr. Margaret Smith**, whose researches into Arabic literature and Sufi Mysticism are well known, has contributed numerous articles to our pages. With this article on the great Philaletheian, Ammonius Saccas, Dr. Smith introduces a series of four articles in which the thread of Neo-Platonist teaching is traced from the founder of the school through Iamblicus and Dionysius, called the Areopagite, to the translator of the latter's works, John Scotus Erigena, who formed the bridge between the earlier Neo-Platonists and the medieval European mystics.—EDS.]

Ammonius Saccas, the real founder of the Neo-Platonic School, whose teachings given orally, for he himself wrote nothing, were developed and set down in writing by his disciples, entered into an inheritance of ideas and beliefs which could be traced back as far as Socrates. Born in the latter half of the second century A. D., at Alexandria, Ammonius lived both at a period and in an environment, which were fully ripe for the reception of the theosophic doctrine characteristic of his teaching. Alexandria had been founded as a meeting place for East and West, and they mingled in its streets, its University and its temples. At the time when Ammonius Saccas developed his doctrines, it was the residence of Greeks, of native Egyptians and of considerable numbers of Jews as well as of many strangers from the East: in religion, the gods of Hellas and of the Nile, in addition to Christianity, Judaism, Brahminism and Buddhism, asserted their claims. Among the Greeks, the Neo-Pythagoreans not only derived their teachings from Pythagoras, but combined with them Platonic, Aristotelian, Stoic and Epicurean elements, together with Oriental ideas taken from Persian and Egyptian teachings. Among the immediate precursors of Ammonius Saccas were Plutarch of Cheronea (A. D. 50—120) and Numenius the Syrian, who flourished between A. D. 160 and 180, and who developed the idea of the Neo-Platonic Triad. The Orphic writings also arose about this time; while orthodox Christianity was seeking to link its teachings with Greek philosophy and the Christian Gnostics were developing their distinctive doctrines, based upon Persian and Neo-Babylonian mysticism, and influenced by the Hermetic philosophy, the mystery cults of Thrace, Phrygia and Samos, and by Indian and Chinese Theosophy. At the same time Judiasm, through the *Kabbala* and the teaching of Philo of Alexandria, was assimilating mystical and philosophical elements.

The Orphics and Pythagoreans held the doctrine of rebirth, associated with the idea that the soul, though immortal, had fallen from its original divine estate and only by a gradual process of purification in a series of lives—a " way " of life, by which it could die to passion and desire—and in an underworld purga-

tory, could it be freed and once more become divine as it was before. So these Neo-Pythagoreans were ascetics, while teaching the homogeneity of all being, conceiving of God as both transcendent and immanent: the One could be manifested in the many: the many could lose themselves in the One. The doctrine of emanation, which Ammonius developed, was found in the *Avesta* as well as in the Jewish *Kabbala*, and in the teaching of the Jew Philo and the Gnostics, who were especially characterised by the claim to teach an esoteric knowledge.

Ammonius Saccas, born in an age which was conscious of a deep religious need and was seeking for release from sensuality through asceticism, and for salvation through an immediate intuition of the Supreme Being, was able to incorporate these elements into a unique system of theosophy, which claimed to be both an absolute philosophy and an absolute religion. Little is known of his early life: he was born probably about 175 A. D., and his biographers are agreed that he was the child of Christian parents and brought up as a Christian but that, after he came into touch with philosophy, he became independent of any specific religious faith. He was evidently of humble origin, his name Saccas or Saccophoros (Sack-Bearer), indicating that he was a porter, probably engaged in unloading wheat on the Alexandrian quays. Circumstances must have made it possible for him to study at some period of his life, and among his teachers have been mentioned Athenagoras, a Christian Platonist of the second century, and Clement of Alexandria (A. D. 150—217), who both taught a Christian philosophy. It is certain that Ammonius had made a close study of the teaching of Philo, the Hellenic Jew, and of that of Numenius, a follower of Philo, who combined with the teaching of the Greeks the wisdom of the Magians, the Egyptians, the Brahmins and the Jews. Through these teachers, or through his own independent study, Ammonius derived his knowledge of Plato and Aristotle.

After long study and meditation Ammonius Saccas began to teach. He opened a school of philosophy in Alexandria, where he lived in the University quarter, and became the most famous teacher of philosophy of the age—his method, Porphyry tells us, being not the blind acceptance of books and authors, but the personal investigation of every problem and the formulation of his own original views. One of his pupils, Longinus, held to be the foremost critic of the period, said of Ammonius that he greatly exceeded his contemporaries in his mental grasp and was one of the most accomplished scholars of his time, unapproached in the breadth of his learning. Ammonius gathered around him a large number of disciples, including many Christians, since these latter were interested in his discussion of the different philosophical systems; and his own Christian upbringing, together with the fact that the Greek philosophy was not at this time committed to polytheism, made it possible for

Ammonius to regard Christianity with tolerance, and to retain certain Christian ideas. Among these Christian disciples was the famous Origen Adamantius (A. D. 185—254), who for a long time attended the public lectures of Ammonius, and Heracles, who was a student under Ammonius for five years. Other pupils—Hellenists known to have studied under Ammonius—were Longinus (213—273), already referred to, Olympius of Alexandria, and Antonius. These attended only his public lectures, which were probably limited to a critical review of the teaching of the different philosophical schools; but his really original teaching was given as an esoteric doctrine to a few chosen intimate disciples, among whom were Plotinus, Erennius, and a second Origen, who was a pagan. These three chosen followers entered into a compact not to disclose any of the doctrine which Ammonius had revealed to them, either because they were anxious to conserve it for themselves, or possibly in accordance with a wish expressed by their master, not through any jealousy on account of his own fame, but because of the nature of the doctrine, which envisaged the possibility of a higher and more direct relation with the Divine Essence than any which the philosophic schools had conceived, and one which could not be discussed before a popular audience.

Of these three, Plotinus was, in all respects, the most outstanding, and also, undoubtedly, the closest to Ammonius in temperament and the one most receptive of his teaching. From the age of twenty Plotinus had been attracted by philosophy; he had gone from one to another of the lecturers in Alexandria, but had found none who could give him what he really wanted. At last a friend, realising his craving for the best and highest, advised him to go to Ammonius Saccas, and after the first lecture, Plotinus exclaimed, "This is the man for whom I was seeking," and with Ammonius he remained continuously for eleven years, until he reached the age of forty. It is related that during this period Plotinus made such progress in philosophy that he became eager to investigate the Persian methods and the system adopted among the Indians—a proof that Ammonius must have indicated the Oriental origin of certain of his doctrines. Plotinus then settled in Rome—it may be that by this time his master was dead. The date of Ammonius's death is placed by some as early as A.D. 241, by others in A.D. 244 or 245, and by one writer as late as A.D. 250.

For a long time Plotinus kept to his compact and, in his intercourse with his associates, revealed nothing of his master's doctrine, but Erennius broke the agreement and then Origen. After this Plotinus, feeling, perhaps, that his long association with Ammonius fitted him, more than any other, to be his interpreter to others, began to base his discussions with his most intimate group of disciples on what he had learnt from Ammonius, though for ten years still he limited himself to discussion and wrote nothing. After this period he betook himself

to writing on the subjects discussed, that is, the doctrine of Ammonius Saccas. Though the form in which we have these teachings is due to Plotinus and his disciple Porphyry, who arranged and systematised them, and though they must certainly owe much to the radiant and original genius of Plotinus himself, yet there is little doubt that their ultimate basis is the original doctrine of Ammonius Saccas, the real founder of the Neo-Platonic School.

It was of Ammonius that Hierocles (living in the fifth century A.D.) wrote that he was the first to attach himself to what was true in the philosophy which preceded him, and, ignoring what was commonplace, to attain to a thorough knowledge of Plato and Aristotle, and to unite them in one and the same spirit, thus bequeathing philosophy "at peace" to his disciples.

Ammonius was no mere eclectic, but a profound and original thinker, who considered the doctrines taught before his day and accepted what was true in them, but otherwise sought for truth, at its source, through his own intuition.

The aim of Ammonius Saccas, then, evidently was to reconcile the doctrines of Plato and Aristotle, while combining them with Oriental mysticism and theosophy and the ascetic teachings of the Neo-Pythagoreans, so that all might form a higher, transfigured system, revealing itself especially by the doctrine of the Absolute One, the identification of the Platonic Ideas with the Divine Intelligence, the theory of emanations, and the belief in the return of all to the Supreme Unity. So were evolved the doctrines of Neo-Platonism, mainly Greek in origin, but Oriental in spirit, forming the bridge between the ancient and the modern metaphysics and marking an epoch in the history of religion.

There can be little doubt that the teaching on the Nature of God which is found in the *Enneads* of Plotinus is derived directly from Ammonius. All forms and phases of existence, he teaches, emanate from the Divine and all strive to return thither. The Divine is regarded as a Triad, including the One or First-Existent; the Divine Intelligence, the First Thinker and Thought; and the Universal Soul, the First and Only Principle of Life.

Above, yet including, all things is the One-and-All, the Absolute, the Transcendent, Infinite, Unconditioned, Universal Essence, Unknowable, Ineffable, nowhere yet everywhere: One, yet manifested in plurality, as the sun by its rays.

> There is a principle which transcends Being: this is the One—the One, as transcending Intellect, transcends knowing—thus the One is in truth beyond all statement: the All-transcending possesses, alone of all, true being and is not a thing among things.*

That One is neither remote from things nor identified with them; there is nothing containing it, but it contains all: it is the Good to the universe, in that all things are dependent upon it, each in its mode.†

* *Ennead* V, 3: 12, 13.
† *Ibid.*, 5, 9.

From this First Principle—the Source and Ground of all being, transcending all known attributes and even the idea of existence, the One, the Highest Good, the Absolute,—the first emanation is the Divine Intelligence, Universal Mind, the World of Ideas, containing all things immortal, the archetypes of all things in the phenomenal world, the Overmind, of which all minds partake. With this Spiritual Universe begins the existence of plurality, complexity, multiplicity. It is a mediator between man and the Unknowable One, for it contemplates ceaselessly, and depends upon the Supreme Being, while it is also the giver of wisdom to the human soul.

> The Intellectual stands before the Supreme Beginning in whose forecourt, as it were, it announces in its own being the entire content of the Good, that which precedes all, locked in unity, of which this is the expression already touched by multiplicity.*

The Intellectual Principle is the maker and creator of the All, and when the creature turns itself towards it in contemplation this contemplative intuition is intelligence.

From the Intellectual Principle emanates the All-Soul, which is the creator of the material universe, the sensual world, and from it come forth other souls. On the subject of the Soul and its nature we have not only the evidence of Plotinus, but two direct references to the teaching of Ammonius, given by Nemesius, Bishop of Emesa, living at the end of the fourth century, and Gregory of Nyssa (*ob. c.* A. D. 395), which were probably derived from the writings of Erennius, mentioned above as one of those who were entrusted with the esoteric teaching of his master. These deal with the immortality of the soul, which is proved by the fact that it is the unifying principle of the body and does not suffer change, as the body does; which gives life, and therefore is not corporeal; which is nourished by knowledge—which is not material—and therefore it cannot itself be material. Ammonius had also stated that the soul suffers no change by its union with the body, but remains distinct from it and is able, in its contemplation of the Intellectual, to isolate itself from the body.† The teaching of Plotinus agrees with this.‡ The human soul is one with the All-Soul and partakes of the Divine Life, but it has its own distinct individuality; and human nature, like the Divine Nature, contains three principles, the first being the Intellectual Principle, which is the true self, and by the life of virtue, of "sagehood," the Divine Image within it is revealed and man is able to attain to contemplation of the One. The second principle is that of the Reasoning Soul, the principle of the normal human life, and the third principle is that of animal life, the irrational soul. When loosed from the body, the soul goes whith-

* *Ibid.*, 9, 2.

† Nemesius, *De Nat. Hom.* II, p. 70: III, p. 129 (ed. Mattaei). Gregory, *Opera*, II, pp. 91, 109. (ed. Morellus).

‡ *Ennead* IV, 7.

er it has tended and deserves to go. Those who have not attained to freedom must suffer rebirth, but those who have become emancipated by identifying themselves with the highest within them, awake *from* the body, not *with* it, and enter in to dwell "where is Reality and true Being and the Divine, in God."*

The fall of the soul is due to entering into mortal birth, to the downward drag of the irrational principle, and to self-will. As regards the body and the irrational soul, man is entangled in the chain of physical causation; and so long as he allows himself to be the slave of the senses, he is not free, but in identifying himself with his higher soul, the true self, he can find freedom: he has a master, but he is that which is his master. Free will is shewn by right action. By the same way by which it descended, the soul can reascend to its Source.

Since your soul is so exalted a power, so Divine, you may be assured that by its possession, you are already close to God. In the strength of this power, begin to make your way towards Him: you have not far to go: there is not much between.†

The soul must come to itself by the process of purification, by asceticism first, and then by the practice of the virtue which aims at likeness to God and brings the soul near to Him.

If the eye that adventures the vision be dimmed by vice: if it be impure or weak or unable in its cowardly blenching to see the uttermost radiance, then it sees nothing. To any vision must be brought an eye adapted to what is to be seen and having some likeness to it. Never did eye see the sun unless it has first become sun-like and never can the soul have vision of the First Beauty, unless itself be beautiful.‡

The remedy for the soul is to get rid of desire, to free itself from the claims of the body and the senses. So it may accomplish the first stage of return and, being cleansed from the evil of the senses and desire, may be restored to the unity of the Universal Soul. But the soul must ascend still further, to the Intellectual Principle, after whom, and from whom, Soul is, and it is carried upwards by the love of Beauty and the love of Good. There the soul understands its true unity with the All.

The soul thus cleansed has become all Idea and Reason, wholly free of body, intellective, entirely of that Divine order from which the well-spring of Beauty rises and all the race of Beauty. Hence the Soul heightened to the Intellectual Principle is beautiful to its full capacity. And it is just to say that in thus becoming good and beautiful, the soul is becoming like to God, for from the Divine comes all the Beauty and all the Good in beings.§

But the soul has not yet attained to the summit, it must ascend still higher to the final Good, the Vision of the One. Plotinus writes:—

This is for those that will take the upward path, who will divest themselves of all that has been put on in the descent—until, having renounced all that is other than God, each in the solitude of himself shall behold that solitary

* *Ennead* III, 4, 4.
† *Ibid.*, V, 1, 3.
‡ *Ibid.*, I, 9.
§ *Ibid.*, I.

dwelling Existence, the Apart, the Unmingled, the Pure, on which all things depend, towards which all things look, in which they live and move and know, the Source of Life and Intellection and Being.*

But this comes not by expectation nor by action, it is an All-pervading Presence, realised by the soul, "which has held itself at rest, looking towards the good and the beautiful alone, giving up its entire being to that in a perfect surrender, and now, in tranquillity, filled with power, and taking a new beauty to itself, glowing in the light of that Presence." †

The one who has seen this Vision has passed beyond self-consciousness and has attained to union with the One.

Neo-Platonism, embodying the teachings of Ammonius Saccas, had its rise in Alexandria, but its influence was felt very soon in all the provinces of the Roman Empire, and became the inspiration of philosophers and scientists everywhere. The various tendencies which shewed themselves among the successors of Ammonius are seen all to depend upon him, while emphasizing each a particular side of his teaching. In the Neo-Platonism taught in Rome by Plotinus, the Greek elements prevailed, and among these the Platonic was prominent. In the Syrian School, of which Iamblichus was the typical representative, the Oriental elements found in Pythagorism were conspicuous, together with an inclination towards theurgic practices. Finally, in the scholastic Neo-Platonism of Athens represented hy Proclus, who depended mainly upon Plotinus, and to a less degree upon Iamblichus, the Aristotelian element finds the most prominent place. It was from Proclus that Dionysius, the so-called Areopagite, derived his Neo-Platonism, which he Christianised, and from him, in turn, that Neo-Platonism established its influence in the West.

Thus it was that Ammonius Saccas, the "God-inspired," from being a humble carrier of wheat, became, as if by a miracle, the head of one of the most celebrated schools of philosophy of antiquity and, during more than three centuries, exercised an immense influence over the development of the human spirit, an influence which still has its force and is likely to be maintained so long as men seek for Beauty and Goodness and Truth.‡

MARGARET SMITH

* *Ennead* I, 7.

† *Ibid.*, V, 5, 7.

‡ For the Life of Ammonius Saccus, Cf. Porphyry, *Life of Plotinus;* L. J. Dehaut, *Essai Historique sur la Vie et La Doctrine d'Ammonius Saccas.* Brussels, 1836; E. Vacherot, *Histoire Critique de l'Ecole d'Alexandrie.* Paris, 1846.

For his Teaching, Cf. Plotinus *Enneads* (translated by S. Mackenna); F. Whittaker, *The Neo-Platonists.* Cambridge, 1918; C. Bigg, *Neo-Platonism.* London, 1895; F. M. Cornford, *From Religion to Philosophy.* London, 1912; and references cited.

THE UNION OF COLOUR

[**N. S. Subba Rao, M. A. (Cantab.)**, has been Director of Public Instruction in Mysore State since 1928. He was President of the Indian Economic Conference in 1929 and of the All-India Educational Conference in 1931. He attended the Round Table Conference of 1930 in an advisory capacity, and served as Secretary of the Committee appointed by the Indian Princes' Delegation to examine the question of an All-India Federation in relation to the Indian States. In 1935 he presided over the Twenty-first Kannada Literary Conference at Bombay. This article is in response to that of Mr. W. E. B. Du Bois who wrote in our March issue on " The Clash of Colour." It gives the reaction of a distinguished Indian, and one of our valued contributors, to the problem of the relationship between the Negro and the Indian races.—EDS.]

Mr. Du Bois makes a moving appeal for a better understanding, greater sympathy, and co-operation between the Negroes of America and the people of India. His diagnosis of the present situation has also much in it which will meet with ready acceptance; there is much ignorance on either side of the actual conditions of the other, which cannot but be dispelled by articles like those of Mr. Du Bois. Indians should contribute to the numerous newspapers circulating among the Negroes in the U.S.A., and the Press of India should welcome contributions from Negro writers, explaining the conditions under which their people live and labour in the U.S.A. Our people should also note his suggestion that when they visit the U.S.A. they should not confine themselves to the plane on which the White people move, to which they have access by reason of their Indian nationality, but like their great countrymen, Tagore and Lajpat Rai, make every effort to see and know the Negroes in America who live in a world of their own, which is a thing apart but well organised. Above all, periodical gatherings should be held of representatives of Negroes and Indians as well as of other coloured peoples of the world, where they may discuss problems that are of special concern to them and formulate lines of common action and advance.

The world is being forced by the unceasing pressure of scientific and economic change into some kind of external unity and interdependence. The aeroplane is making political frontiers less significant than before, while the radio is establishing an even closer and continuous contact between the peoples of different parts of the world. If mankind is to live in harmony and move towards a higher order of things, it is necessary that the shell of external unity should have a kernel of intrinsic understanding. Therefore, whatever will bring together large masses of humanity like the Negroes, the people of India and the Chinese, for example, is all to the good, and constitutes a step towards the goal that lies before mankind.

In two respects, however, the views of Mr. Du Bois require critical examination: his analysis of the present situation, and his idea that

the coloured peoples should range themselves against the White races. Mr. Du Bois says :—

> India has had temptations to stand apart from the darker peoples and seek her affinities among the Whites. She has long wished to regard herself as Aryan rather than coloured and to think of herself as much nearer physically and spiritually to Germany and England than to Africa, China, or the South Seas.

The people of India, like other subject peoples, occasionally display the inferiority complex. Appreciation by the ruling people, social relationship with them, both appeal to us; and Mr. Du Bois himself points out that the Negroes of America themselves have a tendency to measure worth by the degree of the whiteness of their people, which varies on account of the admixture with the White people. We have our own Anglo-Indians with a weakness for European society and association; and even as regards the others, it is not wrong to say that merit not infrequently is acclaimed only after Western recognition, and Tagore and Raman have had a higher standing in the country since they became recipients of the Nobel Prize and of other recognition in the West.

All this may be admitted, but the suggestion must be challenged that the underlying cause for this weakness is the Indian belief in the superiority of the Aryan race and the consequent affinity they feel with the people of the West. Even if we cherished any foolish fancies in the matter, our status in the Dominions as well as the recent hectoring utterance of Hitler should be more than sufficient to disillusion us in the matter. The fact is, the people of India do not associate with the term Aryan anything that savours of race or colour, nor is it true that in India black colour is a thing which is despised. One has only to think of the two famous incarnations, Rama and Krishna, and of the sage, Vyasa, to realise that a dusky complexion is not by any means held in contempt. There is an interesting section in the *Brihad-Aranyaka Upanishad,* where alternative methods are suggested for getting a fair son, a tawny son, and a swarthy son; but whereas the first knows only one Veda, and the second two Vedas, the swarthy son is to be master of three Vedas. The fact is that the word Arya in the ancient Indian writings had no racial significance, and was a title applied to persons held in esteem by reason of their culture. Even in the later works of Kalidasa, for example, the king who refuses to recognise in Shakuntala the lady to whom he was bound in marriage, is called by her "Anarya." In the division of the peoples into Varnas, culture was the determining factor and not race, and hence it is that Swami Vivekananda said that "the system of division into different Varnas is the stepping-stone to civilization, making one rise higher and higher in proportion to one's learning and culture."

The mention of Swami Vivekananda brings to one's mind how he used to scorn the pseudo-ethnology of the privileged races: "If I am grateful to my white-skinned Aryan ancestor," he said, "I am far more so to my yellow-skinned Mongolian, and most so of all, to

the black-skinned Negritoid." One wonders how much of the racial significance of "Aryanism" was due to the discovery early in the last century that some of the classical and modern languages of the West and Sanskrit were related. There seems to have developed a tendency to associate race with language, and this error into which even writers like Freeman were apt to fall was noticed by Professor Bury, who pointed out that whenever Freeman spoke of people of Aryan *race*, we should read people of Aryan *speech*. Therefore, the strangeness which the people of India feel when they come into contact with the people of Africa arises not from any sense of racial superiority, but from non-parity of culture. Not that the numerous strata of Indian society are all entitled to feel a sense of superiority over the Africans, or that some sections of the native people of Africa have not elements of culture that take a high place in the scale of values. Broadly speaking, one is entitled to hold that for various reasons the people of Africa have remained culturally backward. "Africa has always been the Dark Continent. Its unindented coastline, its steep plateau, its unnavigable rivers, its climate, its fauna, its diseases, all have been barriers to the penetration of cultural traits which have been of such inestimable value to more favourably placed races."* In recent years, Africa has been brought into touch with the rest of the world, and the work of the earlier years has been completed by the aeroplane and the radio. The Negroes at home have been brought into the circle of world life, and in the U. S. A. an uprooted section has been started on an entirely new cultural adventure.

The problem of the future is to bring all peoples into line, and enable them to progress on an even front.

Will the advanced communities of the world allow backward races and communities to rise in economic prosperity, political status, and level of culture? Mr. Du Bois is pessimistic, and speaks of the inevitable world-wide clash of colour. His apprehensions seem to be supported by the strangle-hold that Europe has over the greater part of Africa, and the covetous eyes cast on those parts that have yet a semblance of independence. The ominous suggestion has also been made in a recent work that Africa is to be the theatre of the new phase of exploitation of the coloured races by the people of Europe, although the author speaks also of "raising the purchasing capacity and the level of civilization of the non-European races." †

Therefore, there would seem to be no alternative to Mr. Du Bois's suggestion that the coloured races must close their ranks, and in particular, the American Negroes and the people of India must resist the temptation, the former of merging their destiny with that of the American people, and the latter of merely aspiring to autonomy in the British Commonwealth of Nations. The two must join hands and lead the

* Oliver: "Comparison of Cultural Achievement," *Oversea Education*, April 1934.

† Professor Michelis: *World Reorganisation on Co-operative Lines*, 1935.

coloured peoples against the aggression of the White peoples. But before we resign ourselves to this alignment of the forces of the world, an alignment which will probably involve a long and violent conflict, and which will postpone, if not destroy, all hopes of the economic emancipation of mankind and their cultural harmonisation, it is worth while enquiring if any other line of development is open to the coloured peoples. To my mind it appears that a less spectacular mission, not unaccompanied by frequent humiliations, lies before the American Negroes and the people of India. Each of them has been brought into intimate everyday contact with a leading community of the West. Even the ranging of the coloured races together can be but a step towards ultimate reconciliation and friendship with the White peoples. Therefore is it desirable that the opportunities now offered to them of promoting an understanding should be thrown away? The Negro in the U. S. A. has citizen rights along with disabilities which detract from those rights. In the British Commonwealth, the people of India enjoy a cultural status although not equality of political rights. It is for the American Negro to give a cultural content to his political citizenship; and for the Indian to strive to obtain for himself both at home and in the Commonwealth a political status commensurate with his cultural maturity.

In the closing years of the nineteenth century, the success of Japan roused the Kaiser to call upon the nations of Europe, through a famous cartoon, to unite themselves against the Yellow Peril, and it is just as easy and unwise to call upon the coloured peoples to league themselves against the white races. Narrow loyalties can be developed, and unholy passions roused, by dwelling on one's disabilities and dangers, which can always be attributed to others. Swift and violent action unhappily appeals to mankind, but if the results are to endure the path towards a new and stable order lies through reason and persuasion. To range the forces of the world into two camps, sullen, suspicious and menacing, is no answer.

Mr. Du Bois is happy in his concluding remark that the union of the darker races should bring a new and beautiful world not simply for themselves but for all men. That is to say, they should help by their joint action to bring about a new economic order in which exploitation makes room for equity, a new political order in which rivalry and subjection are replaced by peace and equality, and, above all, a cultural synthesis to which all will contribute and which all will share. If that is to be the goal, then the darker races for the sake of the larger good must, in spite of humiliation and suffering, accept the present framework of their existence, and seek to reconstruct it with the co-operation of the white races. That way lies the hope of mankind.

N. S. SUBBA RAO

INSIGHT INTO REALITY

ACCORDING TO THE JAPANESE SHINGON TEACHING

[**Beatrice Lane Suzuki,** occidental by birth but a oriental by marital and spiritual affiliations, is the author of *Japanese Nō* Plays. She is well known as an earnest student of Mahayana Buddhism, and it is on one of its schools the School of Shingon that she writes this month. Her husband, Dr. Suzuki, is the recognized authority on Mahayana Buddhism, and in all his work is most ably seconded by his talented wife.—EDS.]

There is a religious teaching in Japan which claims to be able to open the mind to see Reality. This is the Shingon or "True Word" school of Mahayana Buddhism. It is akin historically and spiritually to certain teachings in India, but like much which the Japanese have taken from others it has been adapted to the Japanese mind and transformed by the Japanese spirit.

Shingon is said to have originated with the great teacher Nāgārjuna, who discovered in a temple in South India the two precious sutras, the *Dainichikyo* (Sanskrit: *Mahāvairocana*) and the *Kongōchōkyo* (Sanskrit: *Vajraśekhāra*). But, according to Shingon, Nāgārjuna thought out and systematised Sākya's teaching, Sākya was indeed his inspiration. Not all of Sākya's teaching is contained in the Pali scriptures. Shingon like Zen claims a secret transmission from the Buddha handed down orally and to a certain extent preserved in Sanskrit manuscripts. Nāgārjuna handed down the sutras which he found through a series of illustrious teachers in India and China, till they came to Keikwa, the teacher of Kōbō Daishi, the great scholar-priest-saint of Japan.

Kōbō Daishi was a most remarkable man whether we view him as religionist, social worker, scholar, painter, sculptor, or general man of affairs. So tremendous was his prestige, spiritual, artistic, and human, that the remembrance of it has survived to this day, and he is easily considered by almost all Japanese as one of the greatest genuises which Japan has ever produced.

Kōbō Daishi, to call him by his official and posthumous title, previously known as Kūkai, was born in 774 A. D., and entered the priesthood while very young. He practised austerities and read the scriptures, but when he found in an old temple the sutra of Dainichi, all his doubts were cleared up and he resolved to go to China to learn the doctrine. He obtained Imperial permission and left for China when he was thirty-two years old. There he studied at the temple of Seiryūji in Chōan under Keikwa and received Kwanjo. Upon his return, he spread the teaching not only at the Imperial Court among the aristocracy but among all classes of people. He opened up the mountain of Kōya and established a group of temples there. This collection of temples, still existing to-day, is the chief headquarters for Shingon teaching. Here is the college

where Shingon doctrine is systematically taught and the temples where daily practice is performed.

The main idea of Shingon is what may be called cosmotheism. The universe is a manifestation of the Supreme Buddha, Mahāvairochana, and is composed of six elements: earth, water, fire, air (wind), ether and consciousness which make up the body of Mahāvairochana. His thoughts, words and actions make up the thoughts, words and actions of the universe and are called The Three Secrets. We, as apparently imperfect reflections of him, are to try to make our thoughts, words and actions as much like his as possible. How to do this is the teaching of the system of Shingon Buddhism.

The Shingon mandara is of great help, for to understand the mandara is to understand oneself. The two chief mandara are pictorial representations of the universe in symbolic presentation, the Kongō (Sanskrit: *Vajradhātu*) representing the wisdom side of the Eternal Buddha, and the Taizō (Sanskrit: *Garbhakośa*), the side of Compassion; the Kongō also shows the fulfilled enlightened aspect of the Buddha but the Taizō shows the growing universe. In these pictures, many Buddhas, Bodhisattvas, and others are depicted, but it must always be remembered that these many Buddhas and Bodhisattvas are not separate personalities but are simply the varied aspects of the one Eternal Buddha: in the phenomenal world they may be seen as personal, but in the absolute world as the Dharmakāya.

All these holy figures and the symbology of their attitudes and the objects they hold must be considered a device (*upāya*) for opening the mind to see Reality. The method is different from that of Zen, but it is a striving for the same end. The mandala is to be regarded as the representation of the quality of the Eternal Buddha, Mahāvairochana, and it reveals the divine nature of all beings. All appearances are contained in the mandala, whether dog, tree, stone, man, or Bodhisattva, for the whole universe is Mahāvairochana. His substance is the Six Elements and his activity the Three Secrets.

The Shingon calls enlightenment *Sokushinjōbutsu* which means to become Buddha in this very body, and the aim of all its practices is to attain this even if only in a slight degree. It has a variety of methods adapted to different classes of persons. For the more ignorant, there are ceremonies and rituals of all kinds to put them on the preparatory path; for the more enlightened these very rituals assume deep meanings. Some of these rituals are performances to symbolise the body, speech, and mind of the Eternal Buddha by means of gestures (*mudra*), words (*mantra*), and meditation (*dhyāna*). These mystical teachings and practices are taught to priests and earnest laymen. Among them are the ceremonies of *Kwanjo*, commonly translated as baptism but differing very much from the usual meaning of that word; rituals connected with the mandala and with the fire ceremony. Ceremonies are considered

helpful rather than necessary; they make a path and are not goals in themselves. There is a special meditation connected with every Buddha and Bodhisattva aspect in the mandala; besides these there is the moon meditation and perhaps the most important and significant of all is meditation upon the letter A (Aji = अ) of the Sanskrit alphabet. Through these practices spiritual perception is gradually cultivated and to some may come the *summum bonum* as in Zen, *i. e.*, an insight into one's own nature and that of the Buddha, the One Reality.

The aim of the practice of the Three Secrets is to become one with the Dharmakāya (the Absolute Buddha). As the gestures represent his activity, we try to imitate them; as the sacred words represent his speech, we try to speak them; and with our minds, we meditate on our oneness with him. If true enlightenment is not obtained fully in this life, then perhaps a glimpse will be given, and if not even this is vouchsafed, then it serves as a preparation for the future life.

We are Buddhas now in essence because we have the Buddha nature although phenomenally we seem far from it. The fundamental essence of Shingon teaching is that Buddha and all beings are one and this means not human beings only, for animals and plants have the Buddha-nature also and are aspects of Mahāvairochana. Illusion surrounds us and obscures our vision of this truth. *Bodaishin* (*bodhicitta*) exists in all things animate and inanimate and in both enlightened and unenlightened beings.

What is this Buddha-nature (Japanese: *Busshō*, that is, *Bodaishin*)? In our hearts we have innate Buddhahood which can be developed. *Sokushinjōbutsu* is to be obtained in this very world, in this very body, not after death as is taught by Christianity and certain Buddhist sects such as those which believe in Amida and his Pure Land. In this respect, Shingon resembles Zen. Both strive to realise that there is no birth and no death and that Buddhahood is Here and Now. *Sokushinjōbutsu* may be described as the opening of the Buddha's wisdom in us and the exercise of his compassion whereby we acquire his virtues and powers.

Shingon lays much stress upon this acquiring the virtues and powers of the Buddha and asserts that it is possible to do so. It says that by the practice of the Three Secrets we can acquire the powers and appropriate the virtues of the Buddha-well-being; happiness, compassion, wisdom. Wisdom and Compassion are the two foundation posts of Mahayana Buddhism. The Shingon devotee makes four great vows at the beginning of his practice:—

However innumerable sentient beings are, I vow to save them;

However inexhaustible the passions are, I vow to extinguish them;

However innumerable the Dharmas are, I vow to study them;

However incomparable the Buddha-truth is, I vow to attain it.

Shingon systematic practice is generally begun with the *Kwanjo*,

which means that the aspirant has deliberately of his own free will started upon the career of the Bodhisattva. He then proceeds to learn the rituals with the view of endeavouring to realise his oneness with Mahāvairochana. Practice must be united with Faith and by faith is meant faith in the teachings of Non-duality and *Sokushinjōbutsu.* The two great sutras—*Dainichikyo* and *Kongōchōkyo* explain the doctrine of *Funi isshin* (one Mind, not two), the former from the standpoint of Compassion and the latter from that of Wisdom.

Shingon explains the true nature of the Dharmakāya Buddha. According to Shingon, it is not empty and formless as in the teaching of some schools of Buddhism, but of real substance, true and permanent, with which we can unite.

When we are enlightened, the Dharmakāya is found to be not formless and empty but active, and we understand the meaning of the Great Self and the true teaching of non-ego which is emptiness of the small self but not of the Great Self which unites itself with Mahāvairochana.

According to Mahayana Buddhism, and especially Shingon, the conception of Nirvana is different from that as generally explained in Buddhism. Many writers on Buddhism consider Nirvana to be extinction but Shingon conceives of it as the Absolute Reality and equivalent to Enlightenment. In Nirvana, the self is enlarged and becomes one with all other selves in Mahāvairochana. In Nirvana, true individuality is not lost. Each individual is the centre of the universe, but he must realise that all other beings are himself. This is *anatta,* which is very different from the Hinayana conception. Shingon says that we must not cling to the small self but enlarge it to contain all others. This constitutes the Real Self and the knowledge of it is Nirvana which is full of Bliss.

The field of supreme enlightenment is *Bodaishin.* The great enlightenment of Mahāvairochana is tranquil and bright and filled with compassion for all beings. The sutra says that the Buddha sees all over the universe and knows that all can realise Buddhahood. The whole trouble with us unenlightened beings is that we regard ourselves as separate when in reality we are united in the Dharmakāya. This is the true meaning of non-ego.

What is Shingon ?

It is the teaching of non-duality, of Buddha-nature, of enlightenment, of union with the One which brings the Vision of Truth and the Insight into Reality.

BEATRICE LANE SUZUKI

THE FORMATIVE FACULTY OF POETRY

[**Miss Margaret Sherwood,** now professor emeritus of English Literature at Wellesley College, U. S. A., was from 1889 to 1930 a member of the Wellesley faculty. She has studied widely both in America and Europe. She received her Ph. D. from Yale and an honorary L. H. D. from New York University in recognition of her achievements as a teacher and writer. She is a frequent contributor to the leading American reviews, and has many volumes to her credit.—EDS.]

The phrasing of the invitation from the editors of THE ARYAN PATH for a brief article on poetry stirs afresh in one's mind the Neo-Platonic Conception of Divine Ideas, forever active in moulding the material of existence into form. What influence could be more potent in helping shape human life into beauty than this art of poetry, which, in many ways, in many lands, has expressed the inner significance of experience in exquisite forms?

All true poetry, of whatever time, place, circumstance, keeps faith with the divine, and there is no agency more potent in revealing the eternal values at the heart of every day experience. Great poetry rests upon the universal; through its

> Sense sublime
> Of something far more deeply interfused,

it is the language of a common bond that unites humanity. In life that tends to become broken, mechanized narrowed to material littleness or to littleness of partisan political or intellectual prejudice, it is a freedom, an escape from the limitations of one's partial self. Bringing man the insights of those greater than himself, endowing him with keener intuitions, wider sympathies, it enables him to share the experiences of others, of other times and other places; it makes him partaker of a larger life, while finding in himself as yet undiscovered depths. So he learns to know himself and his fellows in deep reality of experience.

Poetry has all too often been taken lightly in much of our western world, as representing the unreal, the trivial, the fanciful, not the realities of life. It is something of a tragedy that, with the great wealth of English poetry of different periods in its long development, so little of it is known, by most English speaking people, that it plays so small a part in their daily lives. It is a rich inheritance, passed over by many who do not recognize their wealth.

Genuine poetry meets the finer needs of every day life, for here the deeper experience of the race is revealed in a way to make its meaning most apparent, crystallized into concreteness. In it the inner life of individual and of people has found its profoundest and most beautiful expression. It translates thought and feeling into concrete beauty of phrase, so that he who runs may read, and take heart in assurance of deep meanings in life, transcending the ephemeral. It finds ways of expressing the eternal realities of life in terms of every day existence, in which the five senses play so large a part.

The apprehension of infinite signif-

icance has, in English speech, found more compelling expression in poetry than in philosophy pure and simple, for English genius is not for the abstract; it demands the concrete, the tangible. Not until Carlyle put into whimsical concreteness of form the idea of Nature as the garment of God did the conception of a world soul, informing, permeating all that is, become apparent to English readers. The Elizabethans, the seventeenth century metaphysical poets, the poets of the so-called Romantic Era, in their different ways, have known well how to make evident the realities of the inner life through the semblance of the outer, and so to bring the meaning home to our world of every day.

"Poetry," said Zoroaster, "is the apparent image of unapparent realities."

Emily Dickinson wrote, with fine suggestiveness :—

My cocoon tightens, colours tease,
I'm feeling for the air;
A dim capacity for wings
Degrades the dress I wear.

Depths of far-reaching thought are stirred by Rosetti's

O! what is this that knows the road I came,
The flame turned cloud, the cloud returned to flame,
The lifted shifted steeps and all the way?

A poetic figure can crystallize a whole philosophy into a phrase; witness Shelley's utterance in the *Defence of Poetry*, with its trail of Platonic suggestion: "Poetry lifts the veil from the hidden beauty of the world"; or Shakespeare's expression of the wisdom of a lifetime in his characterization of love :—

. . . . it is an ever-fixed mark
That looks on tempests and is never shaken;
It is the star to every wandering bark.

Matthew Arnold said: "Now poetry is nothing less than the most perfect speech of man, that in which he comes nearest to being able to utter the truth." The word truth here does not connote either of those lesser meanings that, unfortunately, in our modern world have come to stand for the whole, that is, truth of material fact and truth of abstract proposition, but a deeper truth than either,—a rendering of human experience in its wholeness. "Poetry," said Jacob Grimm, "is life itself, taken in its purity, and held in the magic of speech." That poetry is the form in which man has come nearest to being able to tell the truth is because he is soul and body, and true poetry is spirit incarnate. Derived from the whole, from the adventures of both soul and body, it appeals to the whole, stirring every fibre of man's being. There is that in man which transcends sense, yet this world comes to him through the five senses. He dwells in the concrete of life, but with something within him forever calling through and beyond this. Hence the appeal of poetry through both sense and spirit, sense transmitting the divine, concrete touches making visible, tangible, the impalpable experiences of the inner life. Thus poetry finds ways of expressing divine realities in terms of every day experience, through poetic figure, and descriptive touch, and melody that helps unlock deep-lying realities of thought and feeling

When the light of sense
Goes out, but with a flash that has revealed
The invisible world.

Every fine poetic figure wrought

by the imagination of a Shakespeare, a Keats, a Shelley, bears witness to the breathing of divine spirit through those things which every day life brings to our sight, our hearing, our touch. In the subtle paradox of art, poetry is a reminder, through eye, ear, sense of touch, that life is not bounded by that which one may see, hear, touch. So poetry in form makes concession to our finiteness, as in content it ministers to our infinity.

It is partly through this compression of meaning, this power of suggesting more than is actually said that true poetry derives its power. As man goes about his affairs in a work-a-day world, it is impossible to carry with him long argument, disquisition, but the poignant thrust of a poetic phrase may waken him, busy overmuch with mundane things, out of spiritual apathy, so that

> he knows
> The hills where his life rose,
> And the sea where it goes.

Many hours of thought, many intense moods of feeling may converge in a verse or two of poetry; witness these from Wordsworth's sonnet to Toussaint L'Ouverture :—

> Thy friends are exultations, agonies,
> And love, and man's unconquerable mind.

The lines as they unfold, revealing a poet's imaginative insight into the soul of a hero, become a creed, a declaration of faith in the power of the human spirit over circumstance. It is through this intense concentration of all the faculties, the senses, passion, imagination, intellect, that genuine poetry seems to have a life of its own, developing with the reader's development, so that he can measure his growth by his increasing insight in reading and rereading a great poet in successive years.

Poetry by its origin as well as by its nature is fitted to the needs and the possibilities of every day life. They who believe that first in poetry the soul of man became articulate are probably justified in their opinion. In the rhythms of song and dance the instinct of man to act in concert with his fellows first found expression, and measured sound and movement already in primitive times made manifest the deep accord of the heart of man with the mysterious rhythms of the universe. Because of its early development, and because of its long association with both the work and the merry-making of the world, poetry is an inherent part of the life of the race. Song has accompanied the world's labour in all countries, the occupations of every day life enwrought with its very being. Many common tasks, the world over, have been set to music; rhythm of hammer strokes, movement in concert of scythes, of rakes, of flails, of spinning wheels, of those that sow and garner the grain, bear witness to the help that ordered sound and motion may bring to daily toil, and step by step has come the growth whereby the deeper toil of mind and spirit have found expression in verse.

The account of the influence of poetry all down the years in shaping the finer mind of the race could be written only by the recording angel, so long it is. It has entered into and inspired human life all the way, potent alike in great issues and in small. Heroism on the battlefield

and at home, the martyr's and the statesman's courage, the believer's and the philosopher's faith have both contributed greatly to it, and also owe it a great debt. It is because of its wholeness of appeal, involving man's entire being, that poetry stands supreme among the arts, interpreting him and ministering to him as no other art can. Originating in humanity's early beginnings, it holds within it something of the first quickening of thought and feeling, however far it may keep pace with the more fully developed mind and emotion of a later day. Its music is something fundamental in the human being; soul and sense, thought and feeling are one in response to its quickening.

So poetry reaches far back in human life, reaches far out from man to fellow man, reaches far down into inner depths of being, all-embracing. The poets of the world have gathered up and wrought into beauty of enduring form a great heritage of race experience, individual experience in successive ages, for the behoof of those who live the life of every day. Great poetry is as unerring in divining and expressing the deeper thought, the profounder experience of its period as it is in ignoring the merely ephemeral fashions of thought and feeling, its trivial dogmatisms, its lighter dicta. Witness Spenser, in an age of reviving Platonism, making heavenly beauty shine out through manifold forms of earthly beauty; Shakespeare, interpreting in many-cadenced verse the law of life through numberless personalities, wherein the action of individual will is manifest as destiny; Donne, Vaughan, our own Emerson, in swift, poignant touch, suggesting the elusive play of spirit through the world of form; Wordsworth, revealing the divine shining out from the heart of common things.

It is a pity that, in our modern world, when poetry does emerge as a topic of major interest, it is prone to become a subject of controversy, with something to overthrow, something to establish, chiefly in the way of form. True poetry will find its right form, whether it honours long tradition by following known verse and stanza patterns, or breaks into new measures. The one requisite is that it shall express genuine experience of thought and feeling in living beauty of measure and phrase, shall reveal the divine inwardness of life in terms that find every avenue of approach, of sense and of spirit, to the human soul.

Real poetry is not doctrinaire does not follow in form or in content the behest of the theorist, is too great for fashion, is not a matter of the schools. Its temper is an eternal calm above the tempest. It has no dispute. Concerning real poetry as concerning real religion there is nothing to quarrel about; centring attention on forms is as fatal to one as to the other. Great poetry does not argue, does not dogmatize, but touches with such creative finger the deepest potential powers of man that man, in reading, becomes more himself and greater than himself. It takes him into a life of divine certainties and divine possibilities, where he finds a

central peace, subsisting at the heart
Of endless agitation.

Poetry should be constantly with us, its contacts ever freshly renewed, our every day life set to the music of great thoughts and perceptions. Genuine poetry keeps us aware of the eternal, not as a divine hereafter, but a divine now.

MARGARET SHERWOOD

BOREDOM OR COWARDICE?

Walking through the native quarter of Delhi last month I came across two Mahomedans engaged in a dispute. Very soon the argument became a free fight, and the air was filled with yells of pain and the thud of *lathi* sticks as the two belaboured each other. Presently the one receiving the worst of the affair retrieved on hands and knees his battered fez from the road, and ran away.

Without hesitation we dub such a man a coward. It would be ridiculous to say the man was bored. And yet how many of us behave in just the same way as that Mahomedan when faced with odds that at the time appear insurmountable? We run away—but we say we are bored. To consider ourselves as cowards would be unthinkable.

Of boredom we have made a modern virtue; a virtue we smugly accept as a cloak for cowardice. It is fashionable to be bored. To work steadily uphill is considered to be working in a rut. We talk of the folly of staying on a sinking ship; imagine how few of our ships could ever be in danger of sinking should we positively refuse to accept failure in any form! How few of our hopes and ambitions would come to nothing if we had the courage and determination to carry on and succeed in spite of so-called boredom!

We imagine our own problems to be not only greater than our neighbour's, but more prosaic, more mediocre, more boring. If our problems were a little romantic; more of an ideal to fight for; then we should never give in. Seldom do we realize that every problem confronting us—providing we meet it with an unconquerable fighting spirit—is a problem embodying an idealism and a romanticism common to every attempted conquest against odds of whatever nature.

The explorer ventures into the unknown, men of science dedicate their lives for an intangible issue, the man of business and the housewife face ordinary, everyday difficulties. And yet it is the manner in which they approach a difficult task, and not the nature of the task, that can unite them all in a common unity—a unity which refuses to accept defeat; refuses to offer boredom as an excuse for courage that has failed.

The greatest triumphs of man—triumphs that stir the latent spirit of adventure inherent in all of us—are invariably triumphs gained against those seemingly petty and irritating difficulties we meet with day by day.

Your problem, met with an indomitable will to conquer, can no longer remain a problem. Each problem must become an exciting, absorbing adventure. Are you really bored—or a coward?

P. A. FELTON

THE WORLD IS ONE

POLITICS AND AN ALTERNATIVE

[**Dr. L. P. Jacks,** Editor of *The Hibbert Journal* and author of numerous important volumes, is a practical mystic and a patient idealist. In this instructive essay he points to a remedy for the ills with which humanity is cursed. Undaunted by the magnitude of the task, he sees the possibility of the emancipation of our civilization through a new orientation of politics and propaganda, that is, through direct action on the mass mind, fully recognizing that only individuals, one by one, will achieve enlightenment. This is not the doctrine of each man for himself and the devil take the hindmost, but of each in the interest and for the benefit of all. There are various movements instinct with grand possibilities which are dedicated to this very ideal and task. One such is the Unitarian Movement with which our esteemed contributor is connected; his influence reaches far through his quarterly, *The Hibbert Journal*. THE ARYAN PATH represents a similar effort but its programme and policy touch more than a single religion; its source of inspiration may look narrow to some but in reality it is deep. Then there is the movement of Gandhi Seva Sangha. While India's great leader is doing a grand work on a wide scale, which touches hundreds of villages, a comparatively small number of his devoted disciples are achieving something by quiet but persistent effort at self-purification and self-enlightenment for the cause of Brotherhood. Then at Santiniketan the Poet of India is labouring for the cause of International Culture. And there are others.

The world needs right knowledge in order to effect the necessary change in point of view, or attitude to life; it also needs the will to apply that knowledge so that right habits can be established. This dual task of which Dr. Jacks speaks is no doubt difficult but it is not beyond a sufficiently large number of individuals who, in emancipating themselves, can become the builders of a civilization such as Asoka created in India three centuries before the Christian Era or such as produced "the glory that was Greece, and the grandeur that was Rome." It is in that hope of a realization of human Brotherhood *in actu* that the Idealists of the world are labouring. — EDS.]

I understand that the object of the series, of which the present article is one, is to shew that the Law of Universal Brotherhood functions in every department of life; that the remedy for human ills is to take the universal point of view; that every nation and every class of workers must learn to think in terms of the whole world and not of its own individual interests. In the truth and necessity of all this I believe with my whole heart. But I do not believe that it will ever be brought to pass merely by proving its necessity, not even if the proof were supported, as it could be, by unanswerable arguments, by the full force of human eloquence, and broadcast every day from every wireless station in the world. My reason for thinking so is that the proof was twice convincingly given, when Buddhism and Christianity were born into the world; that it has been repeated all down the ages by saints, sages, prophets and philosophers, but has never been acted upon even by the nations which professed to believe it, but only by individuals here and there who were not numerous enough to

influence the general course of the world's affairs. If proving these things to be true and necessary could save the world I think the world would have been saved long ago. I doubt therefore whether giving the proof once more will make much difference.

What is obviously required, if peace, order and human brotherhood are to be established, is a radical change of heart and mind, in other words, a radical change in human character, extending to all nations and not merely operating in isolated patches here and there. It may be simply defined as the change from selfishness to unselfishness. But here again it is not enough to change the *point of view* from the one to the other. The change must permeate the character both of individuals, groups and nations, and must extend consistently to the whole body of their *habits*, to their way of life. Above all else it must be a change that will *last* and stand the strains and pressures it will have to endure; not adopted in a moment of enthusiasm, or of terror (like the devil's resolution to become a monk)* and abandoned when the first excitement had passed, but a transformation of character so thorough that when once adopted there would be no going back. Let us be under no illusion as to the magnitude of the demand when we call for a general change over of human character, in nations as well as individuals, from the selfish to the unselfish way of life. We are indulging an illusion when we think of it only as a change in the point of view. There must be a change in the point of view, of course; but that will amount to very little unless there is a change of *habit* as well.

Habits are much more difficult to change than points of view. If you would change a man's habits you must do something more than convince him by argument that his present habits are wrong. You must patiently train him in a new habit which gradually undermines the power of the old. The force of habit—and remember that we are all creatures of habit—is always more than a match for the force of argument, and doubly so when we are dealing with the habits of nations or groups, for these are far more obstinately selfish than the habits of individuals. We see an example of that at the present time. The arguments against war-making, which is nothing else than a stupid habit of selfish nations, are irresistible, overwhelming, convincing, and known to be so by every reasonable man. And yet, like inveterate gamblers or drunkards who know they are on the road to ruin but cannot stop themselves, the nations persist in courses—arming themselves to the teeth and blocking each other's trade in every conceivable way—which threaten to involve the world in a war that will destroy civilization. Against selfish habits so deeply intrenched as those which now govern the foreign policy of nations the voice of reason sounds in

* "The Devil was sick,—the Devil a monk would be.
The Devil was well,—the devil a monk was he."

vain. As well might one try to sink a battleship by bombarding it with a peashooter. Change the point of view indeed! Yes; but something more than the point of view will have to be changed if this madness is to be cured.

In my experience I have never known the case of a person who changed his mind—changed it radically—merely because some wise or good man had convinced him by argument that the change was necessary or that he would come to grief—even to the extent of going to hell—if he failed to make the change. Certainly I have never done so myself. I have known people change their minds about small things or about particular courses of action when somebody else pointed out to them the folly of what they were proposing or the superior wisdom of doing something else. Such things are common enough. But changing *oneself*, changing radically and permanently from a habitually selfish to an habitually unselfish human being —I have never known of man or woman who did that merely in response to an argument, no, not even when he admitted that the argument was unanswerable. And the reason for that is perfectly plain. When you are told that you ought to change your selfish self, your "present heart and mind," into a new and unselfish one you find, on making the trial, *that you have only your selfish self to do it with.* And your selfish self, just because it is selfish, can't do it. You are in a vicious circle, like St. Paul in the Seventh Chapter of Romans, or the pagan who said "*video meliora proboque, deteriora sequor.*"

Under these difficult circumstances how are we to set about the tremendous task of persuading the nations of the world to change their selfish habits, which are now threatening the world with ruin, for the unselfish habits on which alone a universal brotherhood can be established? I am not sure that I can offer a satisfactory answer to the question and am half inclined to say with Hamlet:—

> The time is out of joint: O, cursed spite,
> That ever I was born to set it right!

But we must never despair.

It seems obvious that the change of heart and mind needed to establish universal brotherhood on the earth can only come about through the moral regeneration of all nations, and, indeed, of all men. There are some who believe that this change can only be effected by the Power of God, that is, by a mighty force of Divine energy, grace or inspiration breathed from on high into human life. This aspect of the matter I can hardly be expected to discuss in the present article. Short of such divine intervention it seems to me that the moral regeneration in question can be brought about in no other way than *by steady, patient and long-continued effort to improve the quality of the human material, of the men and women, who form the living substance of society.* As things now are, the quality of the human material all over the world is inadequate to support or to realize the moral ideals we believe in and strive for—inadequate not only morally and

mentally but physically as well, for, in my opinion, the three things go together. The fact needs to be squarely faced, unpleasant as it may be to the idealist, that except for rare individuals here and there, men in their masses are quite incapable of playing the part of brothers in a community so vast as the Brotherhood of Mankind—incapable mentally, morally and physically. They have neither the intellectual range, the moral steadiness nor the physical self control that would be needed for life on so exalted a plane. Such capacities for brotherhood as they have are limited to a narrow range, and operate imperfectly even within the groups to which they are confined. To expect them, in the present condition of the human material, to live on so high a plane, the plane of universal brotherhood, is to ask the vast majority of them to live in a way which is utterly beyond their powers. Nor are they to be blamed for their inability to respond to these lofty appeals, any more than a child having just learned his multiplication table is to be blamed for inability to cope with the higher mathematics, or a person who is ignorant of the musical scale for inability to play the piano like Paderewski. I would even say it is inhuman and unkind to propose a burden so heavy for shoulders so weak. It shows that we do not understand our fellowmen and are lacking in compassion for their weakness. It shows further, perhaps, that we do even understand *ourselves*. For how many of us who proclaim the ideal of universal brotherhood and believe in it (as I do) as the final destiny of mankind are capable, *here and now*, of playing the part of the universal brother? I, alas, am not.

In our efforts to reform the world we have trusted far too exclusively to two agencies which neither singly nor together are adequate for the work of human reformation. These are propaganda and politics—propaganda, the process of *telling* people how they ought to live and act, without considering their ability to respond; politics, the process of arranging the world in *patterns* without asking ourselves how long the pattern is likely to *last*. I am not going to say that either propaganda or politics are unnecessary, certainly not propaganda, for am I not propagating something in this very article? Both are needed, but secondary, in the great task of human reformation. The primary need is what I have said—effort to improve the quality of the human material, which effort, though it involves both propaganda and politics at certain stages, is, primarily, and essentially, a work of education, of long, assiduous and patient *training*. Hitherto, in our blind faith in propaganda and politics (it seems to me blind or very nearly so) we idealists have been like architects obsessed with the beauty and stateliness of the palace we were building, but inattentive to the quality of the bricks, the stones, the mortar and timber which compose the edifice and by which it must be supported and sustained. What wonder that so many of our plans miscarry and so many of our constructions come to grief?

For these reasons what seems to me most needed, on a general view of our present condition, is a considerable diversion of reforming effort from the propagandist and political channels in which it now mainly runs—a considerable diversion of it from those channels and a concentration of it on improving the quality of the human material to which the propagandist appeals and with which the politician works—in other words, *concentration on the re-education of the human race.* Short of this, the propagandist will find that he is only adding to the enormous accumulations of undigested knowledge with which the world is already well nigh suffocated, or at least surfeited, while the politician will find that his social systems begin to crumble almost as soon as he has set them on foot. Were this problem of human re-education resolutely taken in hand with the energy and intelligence now expended on these secondary operations I should dismiss my anxieties for the future of the human race and could almost be content to leave all else on the lap of the gods. With the quality of the human material definitely started on the upgrade, even the future of religion would give me no concern at all. I should consider its future assured, though wholly incapable of predicting what form it would take, except that it would take the form which God and nature have ordained for it. The same with peace. With the human quality on the downgrade, or even stationary at its present stage of development, my hopes for the peace of the world would be nil. I should then look forward to a future of recurrent war, all peace pacts notwithstanding, with total disaster as the final issue. The same with the arts, the sciences and whatever else gives value to human life. With human quality in a downgrade, or even a stationary condition, I despair of them all, and see nothing in store for humanity but an ignominious end. Under the contrary conditions I should be full of hope. The hidden resources of humanity, waiting for the moment when we shall find it worth while to bring them to light, are inexhaustible. Of all the "undeveloped assets" now awaiting development on this troubled planet, with its imperfectly humanised population, Man himself is unquestionably the most precious. Had I the raising of a "prosperity loan" I would raise it for *that,* and not for the objects which attract Mr. Roosevelt or Mr. Lloyd George.

L. P. JACKS

NEW BOOKS AND OLD

THE VALUE OF SHAKESPEARE TO MODERN INDIA

[The **Honourable Mr. Justice Faiz B. Tyabji** of the Bombay High Court is a lover of Shakespeare and this article reveals assimilation which is the result of his long companionship with the dramatist. We approached him for this article because of the issue of *The New Temple Shakespeare*, edited by M. R. Ridley with engravings by Eric Gill and published by J. M. Dent and Co. of London. The first twelve volumes were reviewed in THE ARYAN PATH for July 1935 by our esteemed contributor, the able English critic John Middleton Murry, whose *Shakespeare* has just been published. This is not a formal review of the remaining volumes of the series. Desiring to present to our Western readers an Indian view-point and to arouse a greater interest in the reading of Shakespeare among our Asiatic subscribers, we requested Mr. Justice Tyabji to give us a general survey of the influence of Shakespeare in India. He himself insists he is not an expert but we venture to suggest that, like ourselves, others may differ from this estimate.—EDS.]

Life and movement in India at the present time disclose an unmistakable desire to turn to her own past for fundamental traditions and ideals; but the attainment of an international status on a footing of equality with the great nations of the West is not less eagerly sought. Intercourse between the East and the West has become so easy and quick that the shutting off of the interaction of ideals and sentiments cannot any more be entertained as a possibility. Nor can India expect to see a future uncoloured by the ideas of the West, its languages and thoughts. India's effort must be to give, as well as to receive.

Not the least important form of contact with the West is that which results in the unconscious absorption of those fundamental notions of everyday life which lie embedded in language. The influence thus exerted by a writer like Shakespeare cannot be weighed even in the delicate scales of scientists. It is apt to be overlooked altogether. Our attention is absorbed by the impact of what is tangible. The productions of the manufacturer and improved means of locomotion more insistently seize the thoughts of men. Ideas, again, that are presented in the form of the dogmas of knowledge or the fairy tales of science less easily evade notice. But the fragrance emitted by imaginative literature cannot be photographed, though it may intoxicate to stupor or rouse to exhilaration.

What value can the imaginative literature of one civilization have for another civilization? And to what extent does Shakespeare contribute to this value? To Englishmen the tongue that Shakespeare spake has meant a great deal—and not merely as a tradition. The household words of Englishmen are often echoes from what Shakespeare wrote. To say so does not imply an oversight of the fact—much lamented by some educa-

tionists—that Shakespeare's writings are less often used for perusal in Britain, than for service as accessions to the dignity of its book shelves. The difficulties in reading Shakespeare (paradoxical as this may seem) are in some respects less for Indian than for English people. The English language is in its entirety strange to us. It has to be acquired by us from books and by study. The differences between the living English language of to-day and that in which Shakespeare wrote, do not add to the difficulties of the former language, because the English of to-day is as novel to us as that of a bygone age—perhaps more elusive: since the words of a bygone age have become fixed and definite and those of to-day are fleeting and impossible of confinement within fixed meanings. The admitted obscurity of many passages in Shakespeare may therefore be recognized and yet not exaggerated. We may then turn to the fact that Shakespeare's language is of a period in history when ideas were expanding in England by leaps and bounds, when adventure and the desire to face new facts and new situations in life with an unconquerable will, permeated the atmosphere. One great boon that Shakespeare's works can bring is a contact with this spirit which is imperceptibly imbibed as we read his words and travel through his seas of thought.

Next I should like to touch on the training that the imagination may get by a familiar enjoyment of such dramas as Shakespeare wrote. They were written not as literary exercises, not with the object of receiving honoured places by the side of the plays of Sophocles and Aristophanes, but for the practical purpose of being acted by a company of actors in whose fortunes Shakespeare was concerned in greater and greater degree. It is interesting to compare the long explanatory narratives, with which the dialogues written by English contemporary playwrights are interspersed, with the bare stage directions in Shakespeare's plays. The reader of Shakespeare must remedy this shortcoming by projecting the written words on a background of imaginary situations. The training that the imagination gets by reading dramatic poetry is altogether more practical than that from epic or lyric poetry.

The functions of imagination in daily life are of so subterranean a character that its value is seldom recognized. Perhaps the only occasion when imagination is mentioned in practical affairs is when it has to be stated that a particularly high-placed official, against whose character and devotion to duty no allegation can be made, has made a seemingly inexplicable blunder. And yet in every sentence that we utter imagination must have its play, first on the part of the speaker who must bring up before his mind the images that his words are intended to represent and, secondly, on the part of the listener, by whom another effort of imagination has to be made, since from the words that he hears he must gather the materials for conjuring up the images which he infers that the speaker is referring to. This process is so instantaneous and so commonplace that it is seldom

deemed worthy of thought or attention: yet to have no imagination would be not to have a working mind at all. This is a question of degree no less than of quality. Imagination must not only be abundant in quantity but it must be excellent in quality, so that it obeys the needs of the moment and the purposes that it has to serve. Shakespeare was a practical dramatist if any one ever was. He had to write with the knowledge that his plays had to be acted almost before they were completed. Parts of some, if not of most, of Shakespeare's plays were being rehearsed for the stage as soon as they were written—even before the rest of the drama was completed; parts were being rewritten while the rehearsals were being held. Imagination set into activity by such dramas must necessarily take a realistic turn. Must not the reading of Shakespeare mean an exercise of the imagination in its most desirable form?

It is opportune at this moment to pause on Shakespeare's own words: "The lunatic, the lover and the poet are of imagination all compact"—and to reflect on the boldness, in face of these words, of asserting as I have done that lack of imagination will make a lunatic of a man. —"Hark in thy ear, change places, and handy dandy, which is the justice and which the thief?" What is it that secures sanity and what that lures to lunacy? Gravely to attempt an answer to the question, how far imagination is a necessity for being sane, and what quantity and quality of imagination will make a man a lunatic, would in Carlyle's judgment be a confession of being only half a man. For did not Carlyle say that a man without humour is but half a man? It is enough to recognize that imagination is as necessary for the proper equipment of the human brain as memory; and we may pass on to humour.

The words that I have just quoted from Shakespeare give two examples of what seem to me the highest and best forms of humour in Shakespeare. We have it in many forms. There is the unabashed form of horse-play, meant primarily for the groundlings, but which, emerging as it does out of the portals of a superb mind, comes endowed with titles and decorations that render it not unfit for cordial reception even by the austere Carlyle or the metaphysical Coleridge. There are puns, which so shock the highbrows. But there are also lines such as I have quoted, steeped in imagination and elevated by that quality which is so difficult to define but whose impact is so full of delight—lines that are in no less a degree poetical than humorous. Then there are words that flash across the horizon of the mind like streaks of lightning, illuminating the dark backward and abysm of all this unintelligible world. The temptation here to seek companionship and support from a number of quotations must, I fear, be resisted. I must content myself by saying that this great quality whose absence reduces a man into half of a human being—what more need be said in commendation of humour?—is to be found most abundantly throughout

Shakespeare and often, as in *Hamlet*, in the most tragic surroundings, when contrast and relief add to the potency of its appeal.

Shakespeare's knowledge of human nature has been praised for generations. So much has been written on this subject that the present author at any rate need not be ashamed of confessing to have read an extremely small fraction of it. The literature is so vast that any one may make bold to say whatever comes into his mind in the full confidence that his opinions, whatever they be, could be supported (unknown to himself) by those of learned critics and authors. Here, again, the words of thanks and praise must be raised for the casual incursions into the human heart :—

> Unicorns may be betrayed with trees, bears with glasses, elephants with holes, lions with toils and men with flatterers. But when I tell him he hates flattery, he says he does, being then most flattered.
>
> Nature never lends the smallest scruple of her excellence, but like a thirsty goddess she determines herself the glory of a creditor, both thanks and use.

These last two quotations have brought me to a dangerous precipice, a peril that I had feared from the start. Authors that have achieved a fame such as Shakespeare's, are a source of dread. We are advised to read such authors because reading them is so beneficial. They teach us (we are told) so much. There is (it seems) so much to gain from them—but we do not want such things as these : beneficial readings and learning things from authors. Most of us have enough of learning to do in regard to our daily work, and do not desire to spend our leisure in learning anything more, or making ourselves better; not to mention the fact that our school days have ended.

If there be any hater of learning amongst my readers, to him I say that the writer's hatred of learning things and becoming better is no less than his. If then that hater should ask why I have indited this article, my answer is not that I love enjoyment less, but the pure joys of life more. Indeed I love the joys of life so much that I consider their pursuit a sacred duty. It is for that reason that I think reading Shakespeare is a sacred duty. It adds so much to the pleasure of life. It takes us away so far from the worries and wants which otherwise can neither be put away nor satisfied except by the expenditure of talents of gold or talents of the mind, coupled with energies that we may not be privileged to command. It gives a wider outlook to us, so that the mind itself enables us to have joys which otherwise we have to seek laboriously with the expenditure or sacrifice of what we know it would be much wiser to preserve. It enables us to look with tranquillity upon what would otherwise seem crushing reverses. This inward possession supplies a much needed support to the youth of a country endeavouring to evolve a new national outlook. The future has in store many periods of trial and disappointment so far as the externals of life are concerned; so let the strength and sphere of the inward soul be endowed and widened as fully as they may.

If India's contact with Western ideals is not to be a blind submission to what most strikes the eye; if it needs to be directed and guided—then let us recognize that not the least amongst the dangers of an undiscriminating absorption of ideas from the West is to take the crudest form of Western civilization, and to accentuate its tendencies towards materialism. A safeguard against this danger is to take from the West not only what is easiest of perception by the senses, the motor-cars and the cinema films—but that which works upon the heart and mind of man, its poetry and its imagination.

In speaking of the value of Shakespeare I have touched on the ideas imbibed unawares from the language of the Elizabethan, on the burnishing of the imagination by steeping it in the gold of his creations; on the impetus towards becoming a complete man that one can receive from the variety and the significance of his humour; on the abundance of pure and easily accessible joy that his works can always lay at our command, and on the corrective to a civilization tending towards materialism supplied by what is poetical and what speaks from the mind to the mind. It would be absurd to suggest that these are the only aspects or even the most characteristic or obvious aspects from which the subject may be viewed. They are only a few thoughts and suggestions.

FAIZ B. TYABJI

ORAGE*

[**J. S. Collis** writes of his hero, and therefore in perusing his very sensitive preciation each reader must use his own insight into the character and achievements of Orage, uncoloured by personal enthusiasm. No one who has contacted the mind of A. R. Orage would deny that he was a remarkable man. In him this journal had a friend and an ally. In several respects he was like our other friend, Æ. Both of them were practical mystics. Waters of immortal wisdom energized both at the very beginning of their careers; they both drank at the fount of Ancient Theosophy represented by H. P. Blavatsky. Both left the Theosophical field, disgusted with the methods of the leaders in Theosophical societies—Æ, after the death of his friend W. Q. Judge in 1896, and Orage, along with hundreds of others, in 1907–8. But though they left the field of Theosophical activity, they took with them the seeds of great and true ideas garnered from the writings of H. P. Blavatsky.—EDS.]

"I cannot understand why he consented to die," said Goethe when a great spirit in his day died unexpectedly. It was a similar question that was asked when Orage died more than a year ago. How could he have consented to die? Astonishment at so extraordinary an event was the first thought of all who heard the news. We could not understand it.

And yet we do understand. We know why he died. We know that he died of discouragement. He died because he was a good man in a world where men

* *Selected Essays and Critical Writings*, by A. R. ORAGE (Stanley Nott, London. 10*s.* 6*d.*)

are not strong enough to be good. He died because he was a human man in a world where men are not free enough to be human. It is surprising really that he was allowed to live so long. One would have expected that the worthless, lying mob would have refused to let him exist. In an earlier age the stake, the gibbet, the cross, the bowl of hemlock were reserved for the good man. But in modern times it is found sufficient to neglect him and to leave him wrapt in silence. Neglect him: thus may he, even to-day, inherit the lion's den.

There have been good men from time to time. There have been wise men. But the combination of goodness and wisdom —I mean of real goodness and profound wisdom—is rare. Perhaps it may happen as often as once a century—though I doubt it. But when goodness, wisdom, and style are combined, then we get a remarkable result. This book brings Orage before the reader. Even its incompleteness, its slight scrappiness, its too scanty selective nature, make us touch the man all the more surely. For Orage was without the necessary personal vanity that makes a man want to tell all he knows. But desire for fame, lust for power, are essentials in the equipment of any seer who would address himself to the world.

If I were asked to suggest the chief characteristic, the originality of Orage, I would say that he was a Western *guru*. He had the power of helping others personally, of solving their inner problems, of assisting their spiritual advance, by talking to them or simply letting them talk to him. He may not have gone about the matter scientifically, as, I understand, it is done in the East. But the fact that it was not done professionally made it all the more effective amongst Western people. They had a way of coming to him in the first instance to find support for their literary aspirations, after which they found that a mere talk with him brought out the best in themselves. They discovered that not only literary problems were solved in or through his presence, but personal perplexities, religious, domestic, careerist.

Why was this, why were they solved? Or, to use a less sweeping verb, why were problems personal and otherwise eased and cleared by talking with Orage? This is not wholly answered by saying that he was a genius with a mind which had the power to come directly in contact with a problem presented to it. It is only answered by going back to my main conception of Orage—that he was a good man.

Most men are not good. They are clever or wise or sympathetic or well-meaning or humanistic, but they are seldom good—and, if they are, are seldom anything else. It was here that Orage stood in such a lonely position. He thought of others before he thought of his own fame or pocket or good report. He was disinterested: more interested in helping others than himself. His talk with others was informed with the extraordinary desire to do good to the person in question. And when we add that he possessed the ability to give the help needed, we approach the centre of Orage's greatness.

It is from this angle, therefore, that I prefer to judge him and to review his work. He achieved that rare thing—supreme greatness. Not as a literary man. True, as we read these Selections we marvel at the style, the clarity, the genius-touch of expression, the piercing insight, the unhazy contact; but we do not allow that he rose from the ground and scaled the heights. We know he didn't. He did not achieve poetry. He was too healthy a man. Is poetry really possible to the full and harmonious man? Must it not be the result of some fearful *tension*—a melodious cry from an unharmonised heart, a strange compensation, the flower on the dunghill, the pearl in the oyster? Poetry may be occasioned by emotion recollected in tranquillity, or by ecstasy, but the tension, the inner twist, must be there in the poet. Orage was not a man with major psychological twists and tensions. Again, it was not as a philosopher that he was supreme. Philosophy dwelt behind his page, but he gave us nothing

that we can get our teeth into, not even a critique of the impure reason of our day. And if he did not found schools of thought, neither did he found a religion or give impetus to a religious movement. As a social reformer we are not yet in a position to know how great he was.

We must look for his supremacy in that art which it is hardest and rarest to attain or to sustain—namely, in speech. In the hierarchy of great talkers he takes a very high place—though, lacking his Boswell, as other great talkers must have lacked the services of that humble genius, he may not be immortal. But that accident takes nothing away from his greatness any more than Boswell added to the intrinsic greatness of Johnson. We know that Johnson was great; but we know also that he was lacking in the spiritual power to help. He gave nothing to the person he talked with, except wise-cracks—he helped that person not at all. He had no religious light. We think of that mighty talker, Socrates. But to-day, after all these years, we cannot be wholly appreciative of Socrates: the prevailing element in his talk was so intellectual, so impersonal, so hard, so lacking in *silence*, so void of those mysterious moments when, by the presence of one man's inner knowledge, the unspoken question receives the invisible answer—in a word, so lacking in spiritual dynamite. We think of famous modern talkers, chiefly Irish, Æ, Wilde, Moore, Yeats, Shaw—anecdotalists and playboys all. Our minds go back to the world's supreme talker—Jesus Christ. We can never think too long upon the conversations he held, nor thank too much those biographers who remembered some of the things he said. There you had the spiritual aphorism summing up a given occasion again and again: "To him that hath shall be given, and from him that hath not shall be taken away even that which he hath" . . . . "Let him who is without sin cast the first stone." There will never be words like his again. No wonder they became flesh. And it is in the same category, the same species of converse, that I would place Orage. There we had a man of wisdom and goodness through whose capacious mind it was sufficient to pass a question to receive it back, *changed*.

Readers of these Selections will understand why I have thus emphasised the central point about Orage. For here we have him speaking again. His main literary canon was that writing should be speech and not words; that we should be able to hear as well as see the phrases, and thus be personally addressed as if the writer were present. In these selections Orage is present once more. We have him with us. He is by our side.

This is the case even in the disappointing element of this book by which we do so truly touch the man. It is scrappy sometimes: the thought is not always finished out: we often want to dip our bucket again into the bottomless well of his spiritual knowledge. We want to hear more, we wish he had not stopped. To take a single example, on page 135 he says, "The anti-Puritanism of the professed anti-Puritans is very little, if any, better than the Puritanism they oppose," and he expands this fascinatingly for one paragraph, after which, though we want and need a great deal more, he drags in Karl Marx and tails off.

It is a volume of suggestiveness and suggestions. He was content to indicate, leaving it for others to expand. We have to be thoughtful enough to understand and follow up his sweeping and satisfying dictum that all art "plunges the beholder into a high state of reverie or wonder or contemplation or meditation; and that is both its nature and its purpose." We must be brave enough to face the words "Until you have wisdom and power equal to your love, be ashamed, my sons and daughters, to avow that you are in love." We must be receptive enough to suffer a new Idea to alight upon our minds by following his conversation with Katherine Mansfield when she gave expression before she died to the faith that through literature it can be revealed how Significance Creates the Facts. We must be vital enough to examine the proposition which

he threw out and to which he so often returned, concerning the *Mahabharata*.* Orage, deeply read in the writings of the East, ("I could tell," said Æ to me once, "by reading his articles on economics in *The New Age* that he was learned in Indian Philosophy"), believed up to the last in the following idea which I propose to quote in full. "Is culture irrevocably doomed?" he asks; and he answers—

> There is a remedy and not an impossible one: its name is ancient India. Ancient India stands in the same relation to us children of Europe as ancient Egypt occupied toward the children of Greece. Europe to-day is ancient Greece writ large. India, moreover, is our most ancient parent; our oldest racial ancestor; our Adam and Eve. Truly enough, her visage is wrinkled with age, and her words are a mumble of incoherence. But so must, no doubt, have appeared to the Greek child the ancient wisdom of Egypt. Pythagoras is not reported to have found it easy to persuade Greece to go to school to Egypt. On the other hand, we are not obliged to speculate darkly in the philosophy of India. The philosophies of India are without exception no more than mummies, the enshrined corpses of once living ideas, and dead very long since. And, even if they could be revived, art can no more be saved by philosophy than by art itself. The dead cannot raise the dead. Nor need we spend any time with the Indian antiquarians. Scholarship of whatever degree is barren. No—we have, by grace, accessible to us in the remains of ancient India, something infinitely more living than philosophies, and infinitely more inspiring than scholarship. We have a literature translatable and translated into our own tongue of such dimensions and qualities that its chief work alone, the *Mahabharata*, towers over all subsequent literature as the Pyramids look over the Memphian sands.

Readers will take from this volume much or little according to their desire or capacity. Those who knew him will try and comfort themselves by listening to his voice again. It is now more than a year since he spoke his last words to the world and then died. A divine human being passed away, a warm, generous, merciful man, and we shall be cold and shelterless without him forevermore! Religion can be defined, he says in this volume, as the study and practice of perfection, and is summed up in the text, "Be ye perfect, even as your Father in heaven is perfect." We are rich in the thought that one man, even one man, to-day, in these modern times, came near to that unattainable ideal. That is a piece of data worth having! that there was a time, there was a place, there was a man—even now—to justify our pride and hope in men: and in his memory, however much evil we may find in ourselves, we can still dare to pray "Be ye therefore perfect, even as your Father in heaven is perfect!"

J. S. COLLIS

THE "MAHABHARATA" ABRIDGED †

Although various abridgments and one full-length version of the supreme epic of India have been given in English, only the portion called the *Bhagavad-Gita* has received anything like its due recognition from English readers. That is a good reason for welcoming the work of Pandit Srinivasachariar and Dr. Raghavan, however we may view its necessary limitations; and this is no time to enquire into the causes of the neglect of this astounding poem but rather an opportunity to commend it to a wider public.

To any who may not know it, it should be said at once that the *Mahabharata* is not to be compared with anything less than those great national epics which act as centre or foundation of a whole literature and culture for millenniums of time, such as the *Iliad* and *Odyssey* of Homer and the *Niebelungenlied*. It is of that order of magnitude. All such works are, naturally, as different as

* Mr. Orage wrote a thought-provoking article on the subject in THE ARYAN PATH for February 1930—EDS.

† *The Mahabharata*, Condensed in the poet's own words by Pandit A. M. SRINIVASACHARIAR; translated by Dr. V. RAGHAVAN, M. A., Ph. D. (G. A. Natesan and Co., Madras. Rs. 1-4.)

the peoples in which they came to birth. The *Mahabharata* differs arrestingly from the other epics named above in its amazing didactic precision—which, by the way, may partly account for its tardy acceptance in the West.

All true epics reflect the moral consciousness of their makers, that of Siegfried and of Odysseus as much as that of Arjuna. But the epic of the Kurus and Kauravas is much more consciously and explicitly devoted to moral instruction than any comparable work, excepting only the epic history of the Hebrews. The unique ethical philosophy of *dharma* is the recurring theme around which the whole *Mahabharata* is written, and it is clearly the work of an author or authors to whom poetry and instruction were two aspects of a single art. The Greek and Scandinavian epics show forth man as a being moving in both natural and supernatural worlds, and his essential morale as one of the facts about him. In the *Mahabharata*, too, we are made conscious of this unity of man with nature ; but here the life of mankind is also conditioned by an ideal frame of duties towards the supernatural, towards his own kind and towards Nature. There are definite criteria of behaviour for all kinds of men, from the saint or ruler to the meanest servitor, so that the action proceeds in clear relation to philosophic conceptions of the nature of Man, of his ultimate goal and of the stages by which he progresses to its attainment.

This *hierarchy of values*, clearly intellectualised, and dominating a sumptuous drama full of the most moving scenes of human passion and tenderness, is the unique attainment of the *Mahabharata*. To read it thoroughly is to know the Indian system of society and salvation.

But the *Mahabharata* is also—and above all—a work of art, and like every true epic or legend, and many great works of poetry in general, it is a natural allegory. The drama it unfolds before us portrays, in the very pattern of its action, an intuitive vision of life. The characters are not only individuals, they are also forces working in the human soul, and the tale of their conflic and co-operation is a vast, complex symbol of human destiny. Only supreme works of literature thus embody, in their total effect, objective truth about humanity : their magical unity proceeds from an inspiration that we call unconscious—or superconscious : their creators were doing even more than they knew. Many great critics have, for example, elucidated profound meanings in Shakespeare's *Hamlet*, which would have surprised and probably deeply interested the poet himself if he had lived to read them. He could embody all those meanings at once in a work as living as life itself, but without being aware of any of them separately.

No doubt Indian scholars have done much to reveal the deeper, allegorical, meanings of the *Mahabharata*, and this is ground upon which I would rather not presume. But even the unlearned reader can hardly fail to feel, in some portions of this exalted narrative, that the pageant before him is a projection, like a dream, of spiritual forces working in his own and every man's soul. When the five noble Pandavas wed the same wife, the glorious Draupadi, it needs not learning but only poetic sensibility, to feel that the marriage is no relic of primitive polyandry (as I suppose certain anthropologists might try to prove) but a mystic union of the heroes' powers in the worship of the same vision. Draupadi is their *sakti*, the sacred bride, and they themselves may be the senses, the *tattvas* themselves in action. When the evil brothers, the Kauravas, take possession of Draupadi, and try to expose her naked, another dress always appears by magic beneath the one they strip away, until the hall is heaped with her garments. Do we not know, from the compelling emotions of this tragic scene, that she is the same goal of true desire which was symbolised by Isis, whose divine form no profane hand could ever unveil ? There is Dhritarashtra too, the patriarch, a figure of tradition : he is venerable and benevolent but, because he has no contact with Krishna, the living lord of *Dharma*, his purpose always vacillates, this decisions are worthless. Perhaps

every personage in the whole epic would be found upon deeper study to symbolise some force in the soul of man, every incident to typify some universal experience.

No abridgment, of course, can do justice to the *Mahabharata;* for the effect of the work depends partly upon its majestic proportions and its massive elaboration, like the crowded sculptures of the great Indian temples. But this short version, given entirely in the original words, preserves the heroic outline of the story. It is a worthy introduction for the general reader, and even better for the student of Sanskrit, for Dr. Raghavan's translation is given *sloka* by *sloka* with the Devanagari text, and he has made it as literal as possible. It is an excellent, unpretentious piece of work, but it sets us dreaming again of the ideal rendering of this epic into English, which we may or may not live to see. If and when it appears, the *Mahabharata* may well become a force in Western as well as in Eastern letters.

PHILIP MAIRET

CLAIRVOYANCE AND TELEPATHY

[The subject of clairvoyance and telepathy is much in evidence at present. In our March issue Dr. R. Naga Raja Sarma examined the work of Dr. Rhine. Below we print a critical survey by **Mr. T. R. V. Murti** of the Institute of Indian Philosophy, Amalner, of Professor C. D. Broad's Presidential Address to the Society for Psychical Research.—EDS.]

There may be a few persons still sceptical about the occurrence of clairvoyance and telepathy, but they can have neither looked into the mass of material collected by the Psychical Research Society nor examined the case impartially. All the Indian systems of philosophy excepting the Mīmāṁsā accept supernormal cognition as a fact; the *Yoga Sutras* are specially devoted to its technique. Approaching these phenomena as a professional "philosopher" Professor C. D. Broad in his illuminating Address as President of the Psychical Research Society, investigates primarily the *modus operandi* of clairvoyance and telepathy. Clairvoyance seems to negative the assumption that perception is possible only through the sense-organs and under specific conditions as to light, proximity, etc. Can the possibility of two minds interacting or communicating with each other otherwise than through material media be made intelligible in relation to normal cognition ?

It would be a patent case of clairvoyance if a person were to say correctly, not by chance but under test conditions, that the sixth card in a newly shuffled pack of specially prepared cards is the eight of red squares. This is the example given by Professor Broad himself. He suggests an ingenious view of the process involved. We are to suppose that there are specific and qualitatively distinguishable emanations answering to the visual analogues of the "red," "squares," "eight" and the white background of the card. These emanations are not colour or light sensations, as *ex hypothesi* the pack is closed and there is no visual contact. The clairvoyant must be specially sensitive and selective to the emanations; and, what is more, he has to co-ordinate them with his normal visual sensations. The intimate association between sight and touch set up from infancy supplies a helpful analogy for this co-ordination.

Professor Broad is led to posit such a diversity of emanations on the objective side and a corresponding sensitivity on the subjective mainly because he rejects the view that in perception we directly apprehend objects. His objection to the "prehensive" view is that in the case

of non-terrestrial objects we may be perceiving the star, which for aught we know may have ceased to exist. But sensuous perception, though prehensive in intention and outline, is actually a relation of the percipient with the object. Spatial and temporal positions are directly traceable to this unique relationship. Indian psychology conceives the senses, especially vision, as reaching out to the object cognised—*Prāpyakāri*. They are constituted of the same essence as their respective sense-data. Perception is thus an identity or relation between the two principles, micro- and macro-cosmic, under certain conditions.

How does the clairvoyant *see* objects miles away or in total darkness or through opaque media ? All that we are to assume is that there is no total absence of anything anywhere ; there is no darkness so total as to mean complete absence of light. More positively, everything is present everywhere, of course in different degrees of combination—the characteristic *Sāṁkhya-Yoga* conception of *Prakṛti*. It may well be that there is factual contact between the sense-organs and objects so subtle as to escape our habitual distraction. The clairvoyant through concentration, not by any special faculty, becomes alive to this contact and translates it in terms of normal visual or other impressions.

The section on Telepathy, like the previous one, is a brilliant piece of analysis replete with valuable suggestions. Incidentally Professor Broad lays to rest several misconceptions. Telepathic cognition implies more than mere interaction of two minds. One mind (N) knows what another (M) experiences without the usual media of language or other overt reaction on the latter's part. We may best understand this on the analogy of recognition or memory. In recognition, the later experience includes the previous one without the two becoming indistinguishable. It is not so much that the same object is known twice over, but that the original experience of it is recalled through association. Again, while the original cognition itself might have passed unnoticed at the time, it certainly leaves a trace or disposition—Saṁskāra. In the act of remembering we do not first become aware of that disposition as an object and then recall the former cognition. The disposition, suitably evoked, directly engenders recognition. Substituting two minds in telepathic contact for the two experiences, we get the *modus operandi* and the requirements of telepathy.

The crux of the problem is the disposition or the "experimentally initiated potentialities of experience" in the words of the author. How can M's disposition engender an experience in N? Here Professor Broad's observations are extremely suggestive. Even if the dispositions are located in M's mind or brain, it is not necessary that another mind (N) should have to contemplate them to be influenced by them. As already shown, this does not happen in the case of memory even. He further argues that a disposition not being an actual experience, there is very little reason to conceive it as in any person's mind. Nor is it in the person's brain, for this is incompatible with well-known facts about the recovery of normal memories after injuries to the brain.

> We must therefore consider seriously the possibility that each person's experiences initiate more or less permanent modifications of structure or process in something which is neither his mind nor his brain. There is no reason to suppose that this Substratum would be anything to which possessive adjectives, such as "mine" and "yours" and "his" could be properly applied, as they can be to minds and animated bodies. (p. 437)

Though normally affecting only M's experience, his disposition may, under some circumstances, become cause-factors in N's experiences.

To say the least, Professor Broad's constructive contribution removes much of the unnecessary mystery associated with clairvoyance and telepathy. It shows us how close is the affinity between these and normal cognition.

T. R. V. Murti

I Will Not Rest. By ROMAIN ROLLAND, translated by K. S. SHELVANKAR (Selwyn and Blount, London. 7*s.* 6*d.*)

This book consists of a series of articles written during the last fifteen years. "An entire generation will, I hope, be able to recognise in it a part of the road it has travelled, its enthusiasms, its torments, its mistakes, its blindness—and its rediscovered light."

Well, it may be so. And it may be that the reader of these manifestoes will discover no more than a humanist shouting at the end of a cul-de-sac. But one thing is definite: he will frequently be convinced that M. Rolland has thrown his fountain pen aside and seized a bayonet, for the book contains many bellicose declarations, such as:—"The Russian Revolution represents the greatest social effort, the most powerful and the most fertile in modern Europe. Let us rush to its aid!" . . . "I have been in the thick of it all. I have been in the front line" . . . "It is not since yesterday that I have been a soldier of action" . . . "I sounded the muster of this army." But the reader need have no apprehension. It is only necessary to turn the page to find M. Rolland still at his desk, pen in hand.

Underneath all the froth and fury, what M. Rolland wants, presumably, is a regenerate world—without the ordeal of regeneration. So he takes a short cut by assuming that communists are, on balance, the children of light; and that their opponents are, quite definitely, sons of perdition. It is a naïve solution, and one possible only for an intellectual. "The U.S.S.R. is rallying to herself the best champions of individuality and democracy"; whereas: "There is indeed no form of Fascism which does not systematically make use of lies and treachery . . . to obtain its ends."

This facile differentiation seems futile to those who find one form of gangster government as abhorrent as another. Only a partisan could shout that "the sacred banners of thought, and of humanity" are on one side or the other. Inevitably, both sides claim these banners. That's common form. But, lacking belief in absolute values, what—exactly—are Freedom and Liberty? Whence do they derive substance? If there is not a supreme value, the world is a jungle, and, in the jungle, all things are lawful. No principles are involved. There is victory or defeat. That is all.

M. Rolland gives a list of crimes committed by Italian Fascism. But, as regards Russia, he says:—

> The new order is entirely bloodstained, entirely soiled ..... In spite of the disgust, in spite of the horror, in spite of the ferocious errors and crime, I go to the infant, I pick up the newborn: he is the hope, the wretched hope, of humanity's future.

And, on the last page of his book, he tells us that "Communism is to-day the only world-wide party of social action which . . . is carrying the flag . . . toward the conquest of the high mountain lands."

Force encounters force. If one force asserts itself, it creates another—equal and opposite to it. Did M. Rolland imagine that the bourgeois would tamely submit to annihilation? They are fighting their foes with their own weapons. It is inevitable. A plague on both your houses!

To read this book is to realise more deeply the wisdom which was Tchehov's when he wrote:—

> Pharisaism, stupidity, and despotism reign not in bourgeois houses and prisons alone. I see them in science, in literature, in the younger generation ..... That is why I have no preference either for gendarmes, or for butchers, or for scientists, or for writers, or for the younger generation. I regard trade marks and labels as a superstition. My holy of holies is the human body, health, intelligence, talent, inspiration, love, and the most absolute freedom—freedom from violence and lying, whatever forms they may take.

CLAUDE HOUGHTON

The Dual Aspect of Wisdom, and *Who Possess Knowledge?* By H.P. BLAVATSKY. (U.L.T. Pamphlet No. 32. Theosophy Co., India, Ltd., Bombay. Anna 1 or 2*d.*, or 5 cents)

Answering the charges of a correspondent who had accused Theosophists of slavery to the antiquated forms of thought and spiritual values of the East, and of a pessimistic condemnation of the achievements of the West brought about by Science and Industry, H. P. Blavatsky pointed out in 1890, that the Wisdom of the West which had led to a comfortable existence amidst surroundings of material conveniences had nevertheless *failed* to satisfy the spiritual needs of aspirants. After a searching analysis of *three* significations of Wisdom and a merciless examination of the state of civilisation, she told critics of Theosophy that Wisdom was dual—terrestrial and celestial, and the latter a divine fulguration from the above, as Leibnitz would put it.

The general thesis maintained by Mme. Blavatsky is embodied in the *Mundaka-Upanishad* as is emphasized in the "Foreword." The most interesting part of the problem of the eternal conflict between the Wisdom that *binds* (*Apara-Vidya*) and the Wisdom that *liberates* (*Para-Vidya*) is investigation of the psychological motive of the Upanishadic seers and teachers in emphasizing *two* Vidyas. With wonderful psychological insight into the basic constitution of the human mind, the Upanishadic teachers have urged that, sooner or later, it is absolutely indispensable for man to develop philosophic disgust and disregard in respect of the alluring achievements of the terrestrial Wisdom. The *Mundaka* text (" *Pareekshya-lokan-karmachitan-Brahmano-nirvedamayan* . . . . . ") emphatically states that as a prolegomenon to spiritual programme and endeavour, philosophical disregard for the values of life must be developed or cultivated. The terms *Pareekshya* and *Karmachita* are supremely significant. Intense, feverish activity marks the life of modern civilised mankind. Many of the activistic programmes have been transplanted from the West on the Indian soil. But, the Upanishadic teachers insist on a thorough examination of the activity and the fruits reaped from it. Unbiased examination is bound to reveal the utter worthlessness of the values pursued and advantages reaped. From these the mind should recoil. It is the mental recoiling that is termed *Nirveda*, philosophic indifference. The same idea is reinforced in the *Chandogya-Upanishad*. Philosophic evaluation is extended to heavenly rewards as well. Both *Karma-jita*, and *Punya-jita* are unreservedly condemned. Hedonically efficient life secured here by activity and heavenly rewards secured by a different routine of activity must come to an end. Realization of the evanescence and worthlessness of earthly and heavenly values is an indispensable preliminary to right endeavour for realization of one's inherent bliss and spiritual essence. (*Chandogya*, 8-1-6)

In the light of the aforementioned Upanishadic texts, the dual or twin aspects of knowledge become transparent. There is one type of knowledge which enables man to conquer the forces of Nature, defy time and space, and evolve social, economic, and political institutions. That knowledge and the activity associated with it must end sooner or later. The other type enables one to subdue man's own lower, animal Nature, and rise to heights of spiritual practising of the presence of the Infinite.

H. P. Blavatsky's scathing condemnation of modern civilization which she described as " built up of shams and appearances " has even to-day greater force and point than then. The War God is strutting on the stage of the world. Treaties are set at nought. The pendulum has violently swung from disarmament to re-militarisation. It is indeed very opportune that Mme Blavatsky's advocacy of belief in Divine Wisdom (*sapientia*) should now be placed before mankind distracted by countless conflicting tendencies, egocentric ambitions, and unabashed programmes of unmitigated exploitation. Where will all this lead to? The achievements of modern

sciences and civilization lead only to despair and destruction. (*Karma-jito-lokah-ksheeyate.*) It is divine Wisdom that will lead to everlasting happiness of the soul. Modern mankind fights shy of intense introspection. Let every individual introspect and interrogate himself—am I preparing the mind for receiving Divine Wisdom and for regulating conduct in conformity with Divine Wisdom?

Before I conclude, I should like to state that there is a sort of dubiousness or nebulosity about the hyphenated term "Buddhi-Manas." The point is this. According to Indian Psychology, *manas* or mind (that is the nearest equivalent) is an *inner sense* (*Antah-karana*), which admits of a fourfold discrimination. (*Manas, Buddhi, Ahamkara, and Chitta.*) The inner sense is terribly fickle. Its discipline and control are advocated by Yoga. (*Chitta-vrittinirodha*) The mind is a curious apparatus. It magnifies the trivial. It obscures the Truth. The way to enjoy Peace and the benefits of Divine Wisdom, is by control of the mind, which now magnifies out of all proportion the trivialities of modern civilization. It is the mind that creates a glamour around trifles. Its riddance can be effected only by control of the mind.

If the publication of the U. L. T. Pamphlets would create at least in a fraction of the thinking section of men and women blinded by the glamour of terrestrial wisdom and its achievements, the indispensable philosophic disregard and distrust for the prizes and comforts of scientific progress and civilization, (*Nirveda* of the man of the world, emphasized by *Mundaka-Upanishad*) it would stand justified.

R. NAGA RAJA SARMA

[In the writings of H. P. Blavatsky the term *Buddhi-Manas* is not used in the Hindu traditional sense. We would draw the attention of our reviewer and others like him to the *Glossary* compiled by her for her students.—EDS.]

The Three Conventions. By DENIS SAURAT. (Stanley Nott, Ltd., London. 5s.)

The pronouncements of such a distinguished thinker as the late A. R. Orage are to be treated with respect. So that when we find him writing in his Preface to this book "I know of nothing in literature, outside of certain Sanskrit textbooks impossible of intelligible translation, to equal in precision and concise comprehensiveness the present essay by Professor Saurat," we naturally prepare ourselves for the enjoyment of something really exceptional in the way of metaphysical speculation. But we are disappointed.

The Three Conventions distinguished by the author are the Universal or Material, the Human or Moral, and the Metaphysical, or the Convention of Ideas, the last representing the culmination of the series. They are all different modes of the translation of the Inactual into the Actual, and the expression of Desire. The scheme and its major implications are set forth in a sequence of numbered propositions, forty-three in all, very severe and intellectual, but welded together, one feels, by a hesitating and uncertain logic. The reader's lack of confidence in the system is only reinforced by the Commentary on them which follows, which abounds in such statements as that Ideas "are infinitely more complex and subtle than men." The Metaphysical Dialogues in which the theme is still further elaborated make him feel a little better, for they contain many profound and original thoughts and are written with remarkable grace and clarity—particularly if it be borne in mind that the author is expressing himself in a language not his own. But the fact remains that we never feel really *safe* with him. He is exceptionally intelligent. And what he offers us is real philosophy: he is attempting an interpretation of our experience in its entirety, and not merely concerning himself, like the academic philosopher, with

those more external aspects of the world which lend themselves naturally to such manipulation. But there is lacking in his psychological constitution that element which is necessary to ensure the validity of his intellectual processes, with the result that he fluctuates all the time between the convincing and the dubious, the penetrating and the ingenious, the creative and the merely notional. The sensitive reader can never really give himself up to enjoyment of the book; he is too busy all the time preserving a wary look out for the fallacious and the misleading. But the work will appeal immensely to the typical intellectual; it is subtle, refined; it moves on the plane of High Philosophy; and it is vitiated by a number of deep-seated contradictions which raise for him "interesting" problems and difficulties.

Orage claims in his Preface that Professor Saurat is offering us something more fundamental as a metaphysic than the modern philosophy of Becoming. But his Inactual, from which everything proceeds, proves to be something very different from the Unchanging One in which classical thought discovers the Source of the Universe. For he insists repeatedly that It is continually being modified by Its own expressions; the Expressed and the Unexpressed reciprocally transform one another. It has desires; It learns from experience; It develops. In other words It is our old friend the Life Force over again, bringing with It the problems which that Monster raises for every serious mind.

LAWRENCE HYDE

The Disciple. By GEORGE GODWIN. (The Acorn Press, London. 5*s*.)

This is a play in three acts and deals with the period of Leonardo da Vinci. It is interesting, but one cannot help feeling that the writer has not accomplished what he set out to do. Then, again, one wonders what it really was that Mr. Godwin did set out to do. Was it principally to give us a dramatic presentation of Leonardo, or a survey of the times in which he lived, or, as the title would seem to indicate, to tell the story of the young disciple who betrayed his master (but with no tragic results)? A little of each possibly, and consequently the play lacks unity. The scene between Maria and Anna at the beginning of Act III is in the nature of an interlude, and is included, one supposes, to show the existence of Savonarola at this time, though he does not appear as a character in the play. Still Mr. Godwin may have felt he could not be altogether neglected, and the little scene between the two women is pleasing, although it has really nothing whatever to do with the action of the play.

Leonardo is not convincingly portrayed, and in the very gruesome anatomy scene the new discoveries that flash into his brain, somewhat conveniently it seems, and that are noted down by his faithful pupil, are rather obviously dragged in. There is a pleasing sensitiveness, however, in the treatment of the disciple as a betrayer, thus finally solving for Leonardo the difficulty as to his model for the character of Judas in his masterpiece.

As for the disciple himself, he is a weak, artistic, conceited, hysterical lad, and his horror at what he considers the evil practices going on in Leonardo's house (which led to his betraying his master) bear no comparison, so it seems to us, with the greed and baseness of the Gospel Judas. He may, however, have approximated Leonardo's conception of the character of Judas as expressed by him at the end of the play—an estimate with which Mr. Godwin is probably in agreement. So we end where we began. What *did* Mr. Godwin really set out to do? Other readers must solve this problem for themselves. They can certainly be assured of a pleasant hour in reading the play.

T. L. C.

Longinus On The Sublime. Translated from the Greek by FRANK GRANGER. (Stanley Nott, Ltd., London. 5*s.*)

The Sublime is here understood as a kind of supreme excellence in discourse, the secret of greatness of poets and writers of the first rank. The Sublime is what is out of the common, and affects the hearer, not to persuade but to entrance. What has reached the ear alone cannot be truly sublime. It must disclose to our intelligence an outlook beyond the range of what is said, and we must find it difficult to put it away from us. It must delight all men and at all times.

The book is a criticism of the elements necessary to sublime utterance. Five sources of elevated style are mentioned: (1) The impulse towards what is great in thought; (2) strong and inspired emotion—these two constitutive elements of the sublime are due to nature, the rest are present owing to art; (3) the framing of rhetorical figures; (4) nobility of expression; and (5) composition and distribution of words into a dignified and exalted unity.

Magnanimity or greatness in thought, according to the author, comes by grace rather than by training. And yet we can do something in that direction. We can, "as far as possible, bring up our minds to what is great, and so to speak, make them always pregnant with a noble presence." Those who think and practise what is mean and servile, cannot produce what is admirable or worthy of posterity. Emotion does not necessarily belong to the sublime; and yet "nothing so much heightens a discourse as noble emotion in the right place, when it seems by a frenzy of the spirit, to breathe rapture, and to utter prophecy."

The major portion of the book is a criticism of method or the art of expression. The author has touched on almost every aspect of this art and his criticism is enlightening and very much to the point. Writing, for example, on figures of speech he says:—

> The specious employment of such figures causes distrust and makes us suspect an ambuscade or a plot or a fallacy .... Hence a figure of speech seems best when the fact that it is a figure eludes us. Hence what is sublime and moving, acts like a medicine and an antidote against the suspicion which figurative language arouses.

Both the date and the real authorship of the book are subjects of dispute, but what is not disputed is the genius displayed by the author. There are allusions to the Gospel in the last chapter, but it does not appear that the author himself was a Christian. He was a man of liberal views and "a rebel against academic conventions." Truly does Professor Granger say in the introduction that the Treatise on the Sublime is the swan-song of ancient freedom before the night of the Middle Ages.

G. R. MALKANI

Traditions Regarding the Origin of the Order of Naked Ascetics in India: Varied Significance of Nudity in Custom and Ritual. By R. P. MASANI, M. A. (Times of India Press, Bombay)

This interesting contribution to the Nineteenth International Congress of Orientalists, held in Rome in September, 1935, is by the President of the Anthropological Society of Bombay. The various ideas associating nudity with fertility rites, with rain-making or rain-stopping ceremonies, with cures for diseases and with performances to frighten away evil spirits receive brief treatment, but most of the brochure deals with nudity as an ascetic practice. As such, it is almost unknown in the modern West, except in small religious groups such as the Russian Doukhabors, now domiciled in Canada, where the practice is understood to receive scant sympathy. The entirely secular nudist colonies now gaining vogue in the West may safely be assumed to have little in their ideology in common with the motives of the naked ascetics of ancient and of modern India.

These motives have been diverse. Certain warlike orders of Sadhus have fallen heir to a tradition of nudity because of the ancient custom of going

naked into battle. Knowing no sin of the body, the nudist-ascetic asks why he should be ashamed to expose the body. Nudity is regarded as a phase of self-discipline, a step towards the killing out of selfhood as a preliminary to attaining the spiritual heights.

PH. D.

The Story Of Civilisation. I. *Our Oriental Heritage.* By WILL DURANT. (Simon and Schuster, New York.)

No subject is more fascinating than a study of the history of civilisation from its antique beginnings, and few authors have excelled Will Durant in the mastery of this subject which is vast, uncertain and lacking in documentation. The book under review consists of four parts, the first of which is devoted to the establishment of civilisation. Here a careful examination is made of the conditions, and the elements, economic and political, moral and mental, of civilisation. In the last chapter of this section, he discusses civilisation from its prehistoric origins to the period of transition to history.

But the most important and valuable part of the book is covered by the three subsequent sections under the headings: "The Near East," "India and Her Neighbours," and "The Far East." Under the caption "The Near East," the history of the civilisation and the culture of Sumeria, Egypt, Babylonia, Assyria, Judea and Persia, is reviewed in a concise manner without sacrificing any significant detail. Speaking of the early Sumerians the author says, "We cannot tell of what race the Sumerians were, nor by what route they entered Sumeria." We fail to see why he has ignored the possibility of their migration from the Indus Valley, the exhuming of which culture is one of the romances of archæology. Regarding the origin of the Medes, we have the following frank confession: "Their origin of course eludes us: history is a book that one must begin in the middle." But this is true of all early tribes and races which moved from one part of the globe to another.

The history of India receives elaborate treatment. The following remark in this connection deserves notice:—

> Despite the continuity of the remains in Sind and Mysore, we feel that between the hey-day of Mohenjo-Daro and the advent of the Aryans a great gap stands in our knowledge: or rather that our knowledge of the past is an occasional gap in our ignorance.

The fact is, that if we identify the people of Mohenjo-Daro with the Aryans so called, and characterise the prehistoric finds as post-Rig-Vedic, the history of India becomes continuous and baffles no more the student of Indian culture. The reviewer has examined this possible identification in the *Journal of the Madras University* (1934). It is not possible to go into the many interesting topics dealt with in this section. It is, however, very difficult to accept the view that "the old civilisation of India is finished. It began to die when the British came" (p. 612). India may take to industry and science, in an increasing measure, but despite this, her enduring culture is bound to persist and even to contribute to the orientation of Western civilisation.

The last section on "The Far East" deals with China and Japan from the rude beginnings of their civilisation. It is an interesting idea that the great antiquity of the human ape in China is suggested by the remains of the "Peking Man." The learned author, after examining the foundations and the growth of the civilisation of Old Japan, concludes with a chapter on the New Japan. There is a useful glossary of foreign terms and an index, besides a bibliography of books referred to in the text. The book is well documented and richly illustrated. Though it contains 938 pages we do not feel the reading a strain, because of the author's pleasant and attractive style. We offer our heartfelt felicitations to Will Durant for the wealth of scholarship which he has brought to bear on this volume, and look forward with interest to his forthcoming volumes.

V. R. R. DIKSHITAR

ENDS AND SAYINGS

"_____ends of verse
And sayings of philosophers."

The month of May coincides with the Hindu-Buddhist month of Vaisakh during which the Buddhists celebrate their great festival, to which reference is made in our Editorial. The Hindus also regard this month as sacred because during it fall several very important mythical and historical anniversaries. One of these is the birthday of Sankara, the great Adwaita Philosopher. We have thought it appropriate to gather together a few verses which give an outline of the philosophy the Master taught :—

Self is within, Self without, Self before and Self behind, Self on the right hand, Self on the left, Self above, Self below.

As wave, foam, eddy, bubble are all in reality water, so from the body to the "I" all is consciousness which is the one pure essence.

The whole world of which we speak and think is Spirit, for nought is but Spirit resting beyond nature's confines. What are all jars and pots and earthen vessels but clay ?—*Vivekachudamani*, 391–393

The thought of "I" in what is not the Self brings the Spirit into bondage; this bondage, springing from unwisdom, brings on us birth and death and weariness. He who identifies himself with his body, thinking the unenduring to be the real, and therefore feeds it, anoints it, guards it, is enmeshed in things of sense as the silk-worm in the threads it spins.—*Ibid.*, 139

Just as a dream is real to the dreamer but proves unreal on waking, so this Samsara, our world, which is *Ahankara prapancham*, a web fashioned by the cunning of egotism, is real to him who is caught up in it through attachment-aversion. Awakened to wisdom it proves unreal.—*Atma Bodh*, 6.

Slay in this vesture of decay the hopes aroused by the thought of the "I," then slay them in the Astral Design Body (*Linga Deha*).—*Vivekachudamani*, 397

So long as he loves this body of death, the man remains impure; from his enemies [the six—lust, anger, greed, delusion, pride and jealousy] come all the pains bound up with birth and death and sickness. But when he discerns the pure Self, benign and unwavering, then he becomes free from those enemies.–*Ibid.*, 398

In measure as the mind obeys the hidden Self, it frees itself from the impress of outer things; when it has rid itself completely of outer desires, the realization of the Self arises, free from all impediments.—*Ibid.*, 278

Drawing near to the Teacher in reverent devotion, with the loving service of one who seeks the Eternal, and thus winning his good will, let him ask what he seeks to know concerning the true self.—*Ibid.*, 34

The great and peaceful Ones live regenerating the world like the coming of spring; having crossed the ocean of ordinary existence, They help others, through compassion that seeks no return, to cross it.

This desire is spontaneous, since the natural tendency of Great Souls is to remove the suffering of others, just as the nectar-rayed moon of itself cools the earth scorched by the fierce rays of the Sun.—*Ibid.*, 37–38

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Printed by M. N. Kulkarni at the Karnatak Printing Press, Karnatak House, Chira Bazar Bombay 2, and published by K. N. Panday, Theosophy Company (India), Ltd., 51, Esplanade Road, Bombay.